





THE
Pilgrim's Progress
FROM
This WORLD,
TO 45. 3. 8. 33.
That which is to Come.

The Second Part.

Delivered under the Similitude of a
DREAM:

Wherein is set forth
The Manner of the Setting out of
Christian's Wife and Children; their
Dangerous JOURNEY, and Safe
ARRIVAL at the *Desired* Country.

By JOHN BUNYAN.

The Twenty-Fourth Edition, with the Addition of
Five CUTS.

Note, *The THIRD PART, suggested to be*
J. Bunyan's, is an Impostor.

Licensed and Entered according to Order.

I have used Similitudes, Hosea xii. 10.

London: Printed by A. W. for W. Johnston, at
the Golden-Ball, in Ludgate-Street, 1762.

BOOKS Printed for, and Sold by W. Johnston,
at the Golden-Ball, in Ludgate-Street.

THE *Pilgrim's Progress* from This World, to
That which is to Come: Delivered under the
Similitude of a DREAM: Wherein is discover'd,
The Manner of his Setting out, his Dangerous Jour-
ney, and Safe Arrival at the desired Country. Part I.
By *John Bunyan*. The Thirtieth Edition. With
Additions of New Cuts.

THE *Doctrine of the Law of Grace Unfolded*:
Or, A Discourse touching the *Law of Grace*.
The Nature of the One, and the Nature of the
Other: Shewing what they are, as they are Two
Covenants, and likewise who they be, and what their
Conditions are that be under any one of these Two
Covenants. Wherein for the better Understanding
of the Reader, there are several Questions answered,
touching the *Law of Grace*, very e. sy to be Read, and
as easy to be Understood, by those that are the Sons
of Wisdom, the Children of the Second Covenant.
Also several Titles set over the several Truths con-
tained in this Book, for the sooner finding them;
which are those of the latter End. By *John Bunyan*,
Author of the *Pilgrim's Progress*. The Fifth Edition,
Corrected and Amended.

THE *Holy War* made by *Shaddai* upon *Diabolus*,
for the Re-gaining of the Metropolis of the
World: Or, The Losing and Taking again the
Town of *Man-Soul*. The Third Edition from the
Original. With the Addition of Nine Cuts. By
John Bunyan, Author of the *Pilgrim's Progress*,
First and Second Parts.



THE

AUTHOR's Way of sending forth

HIS

SECOND PART

OF THE

PILGRIM.

GO now, my little BOOK, to every Place
Where my First Pilgrim has but shewn his Face:
Call at their Doors: If any say, Who's there?
Then answer thou, Christiana is here.
If they bid thee Come in, then enter thou,
With all thy Boys, and then thou knowest how;
Tell who they are, also from whence they came:
Perhaps they know them by their Looks, or Name;
But if they should not, ask them yet again,
If formerly they did not entertain
One Christian, a Pilgrim? If they say
They did, and were delighted in his Way,
Then let them know that These Related were
Unto him; yea, his Wife and Children dear.
Tell them, that they have left their House and Home
Are turned Pilgrims, seek a World to come:
That they have met with Harshness in the Way,
That they do meet with Troubles Night and Day.

That they have trod on Serpents, fought with Devils,
Have also overcome as many Evils;
Yea, tell them also of the next, who have
Of Love to Pilgrimage, been stout and brave
Defenders of that Way, and how they still
Refuse the World, to do their Father's Will.

Go tell them also of those dainty Things,
That Pilgrimage unto the Pilgrims brings:
Let them acquainted be too, how they are
Beloved of their King, under his Care;
What goodly Mansions he for them provides,
Tho' they meet with rough Winds and swelling Tides;
How brave a Calm they will enjoy at last,
Who to the Lord, and by his Ways hold fast.

Perhaps with Heart and Hand they will embrace
Thee, as they did my Firstling, and will grate
Thee, and thy Fellows, with good Cheer and Fare,
As shew will, they of Pilgrims Lovers are.

I. O B J E C T I O N.

But how, If they will not believe of me,
That I am truly thine? 'Cause some there be
That counterfeit the Pilgrim, and his Name;
Seek, by Disguise, to seem the very same,
And by that Means have wrought themselves into
The Hands, and Houses of I know not who.

A N S W E R.

'Tis true, some have of late to counterfeit
My Pilgrim, to their own, my Title set;
Yea, others, half my Name and Title too,
Have stitched to their Books to make them do.
But yet, they by their Features do declare
Themselves not mine to be, whose-e'er they are.

If such thou meetest with, thine only Way,
Before them all, is to Say out thy Say.

*In thine own Native Language, which no Man
Now useth, nor with Ease dissemble can:
If after all, they still of you should doubt,
Thinking that you, like Gypsies go about,
In naughty wise, the Country to defile,
Or that you seek good People to beguile
With Things unwarrantable; then send for me,
And I will testify you Pilgrims be;
Yea, I will testify that only you
My Pilgrims are, and that alone will do.*

2. O B J E C T I O N.

*But yet, perhaps, I may enquire for him,
Of those that with him damned Life and Limb:
What shall I do, when I at such a Door,
For Pilgrims ask, and they shall rage the more?*

A N S W E R.

*Fright not thyself, my Book, for such Bugbears,
Are nothing else but Ground for groundless Fears:
My Pilgrim's Book has travell'd Sea and Land,
Yet could I never come to understand
That it was slighted, or turn'd out of Door,
By any Kingdom, were they Rich or Poor.
In France and Flanders, where Men kill each other,
My Pilgrim is esteem'd a Friend and Brother.
In Holland too, 'tis said, as I am told,
My Pilgrim is with some, worth more than Gold.*

*Highlanders and Wild-Irish can agree
My Pilgrim should familiar with them be.
'Tis in New-England under such Advance,
Receives there so much loving Countenance,
As to be trimm'd, new cloath'd, and deck'd with Gems,
That it might shew its Features, and its Limbs:*

Yet more; so commonly doth my Pilgrim walk,
That of Him Thousands daily sing and talk.

If you draw near Home, it will then appear,
My Pilgrim knows no Ground of Shame or Fear;
City and Country will him entertain
With Welcome, Pilgrim; yea, they can't refrain
From smiling, if my Pilgrim be but by,
Or shews his Head in any Company.

Brave Gallants do my Pilgrim hug and love,
Esteem it much, yea, value it above
Things of a greater Bulk; yea, with Delight,
Say, my Lark's Leg is better than a Kite.
Young Ladies also, Gentlewomen too,
Do no small Kindness to my Pilgrim shew;
Their Cabinets, their Bosoms, and their Hearts
My Pilgrim has, 'cause he to them imparts
His pretty Riddles, in such wholesome Strains,
As yield them Profit double to the Pains
Of Reading; yea, I think I may be bold
To say, some prize it far above their Gold.

The very Children that do walk the Street,
If they do but my holy Pilgrim meet,
Salute him will, they wish him well, and say,
He is the only Stripling of the Day.
They that have never seen him yet, admire
What they have heard of him, and much desire
To have his Company, and hear him tell
Those Pilgrim Stories, which he knows so well.
Yea, some that did not love him at the first,
But call'd him Fool and Noddy, say, they must,
Now they have seen and heard him too, commend,
And to those whom they love they do him send.

Wherefore, my Second Part, thou need'st not be
Afraid to shew thy Head; none can hurt Thee
That wish but well to him that went before,
Because thou comest after with a second Store.

Of

Of Things as Good, as Rich, as Profitable,
For Young, for Old, for Stagging and for Stable.

3. O B J E C T I O N.

But some there be that say, He laughs too loud :
And some do say, His Head is in a Cloud.
Some Say, His Words and Stories are so dark,
They know not how by them to find his Mark.

A N S W E R.

One may (I think) say both his Laughs and Cries,
May well be guess'd at by his wat'ry Eyes,
Some Things are of that Nature, as to make
One's Fancy cheele, while his Heart doth ake.
When Jacob saw his Rachel with her Sheep,
He did at the same Time both kiss and weep.

Whereas some say, A Cloud is in his Head,
That doth but shew his Wisdom's covered
With his own Mantle, and to stir the Mind
To search well after what it fain would find.
Things that seem to be hid in Words obscure,
Do but the God'y Mind the more allure
To study what these Sayings should contain,
That speak to us in such a cloudy Strain.

I also know a dark Similitude
Will in the curious Fancy more intrude;
And will stick faster in the Heart and Head,
Than Things from Similes are borrowed.
Wherefore, my Book, let no Discouragement
Hinder thy Travels; behold, thou art sent
To Friends, not Foes, to Friends that will give place
To thee, thy Pilgrims, and thy Word embrace.

Besides, what my First Pilgrim left conceal'd,
Thou, my brave Second Pilgrim, hast reveal'd;

*What Christian left lock'd up, and went his Way,
Sweet Christiana opens with the Key.*

4. O B J E C T I O N.

But some like not the Method of your *First*;
Romance they count it, throw't away like Dust.
If I should meet with such, what should I say?
Must I slight them as they slight me, or nay?

A N S W E R.

My *Christiana*, If with such you meet,
By all Means, in all Loving-wise them greet;
Render them not Reviling for Revile;
But if they frown, I priſee on them smile:
Perhaps, 'tis Nature, or ſome ill Report,
Has made them thus deſpiſe, or thus report.

Some love no Fiſh, ſome love no Cheeſe, and ſome
Love not their Friends, nor their own Houſe or Home:
Some ſtatt at Pig, ſlight Chicken, love not Fowl
More than they love a Cuckow, or an Owl;
Leave ſuch, my *Christiana*, to their Choice,
And ſeek thoſe, who to find thee will rejoyce,
By no Means ſtrive, but in all humble wiſe,
Preſent thee to them in my Pilgrim's Guiſe.

Go then, my little Book, and ſhew to all,
That entertain, and bid thee Welcome ſhall,
What thou ſhalt keep cloſe ſhut up from the reſt,
And wiſh what thou ſhalt ſhew them may be bleſt.
To them for good, and make them chuſe to be
Pilgrims, by better far than thee and me.

Go then, I ſay, tell all Men who thou art,
Say, I am *Christiana*, and my Part
Is now with my Four Sons, to tell you what
It is for Men to take a Pilgrim's Lot.

Go

Go also, tell them who, and what they be,
That now do go on Pilgrimage with thee;
Say, Here's my Neighbour *Mercy*, she is one,
That has long since a Pilgrim with me gone:
Come, see her in her Virgin Face, and learn
Twixt idle Ones, and Pilgrims to discern:
Yea, let young Damsels learn of her to prize
The World that is to come in any wise.
When little stripling Maidens follow God,
And leave all doating Sinners to his Rod;
'Tis like those Days wherein the Young Ones cry'd
Hosannah, whom the Old Ones did deride.

Next tell them of Old *Honest*, whom you found
With his White Hairs treading the Pilgrim Ground;
Yea, tell them how plain hearted this Man was,
How after his good LORD he bore the Cross:
Perhaps with some Grey Head this may prevail
With CHRIST to fall in Love, and Sin bewail.

Tell them also how Master *Fearing* went
On Pilgrimage, and how the Time he spent
In Solitariness, with Fears and Cries,
And how at last he won the joyful Prize:
He was a good Man, tho' much down in Spirit;
He is a good Man, and doth Life inherit.

Tell them of Master *Feeble-mind* also,
Who not before, but still behind would go;
Shew also, how he had like to have been slain,
And how one *Great heart* did his Life re-gain.
This Man was true in Heart, tho' weak in Grace,
One might True Godliness read in his Face.

Then tell them of Master *Ready-to-halt*,
A Man with Crutches, but without much Fault:
Tell them how Master *Feeble-mind* and he
Did love, and in Opinion much agree;
And let all know, Tho' Weakness was his Chance,
Yet sometimes one would Sing, the other Dance.

Forget not Master *Valiant-for-the-Truth*,
That Man of Courage, tho' a very Youth.
Tell every one his Spirit was so stout,
No Man could ever make him Face about;
And how *Great-heart* and he could not forbear,
But put down *Doubling-Castle*; flew *Despair*.

Overlook not Master *Despondency*,
Nor *Much-afraid*, his Daughter, tho' they lie
Under such Mantles, as may make them look
(With some) as if their God had them forlook.
They softly went, but sure; and at the End,
Found that the Lord of *Pilgrims* was their Friend.
When thou hast told the World of all these Things,
Then turn about, my Book, and touch these Strings,
Which, if but touched, will such Musick make,
They'll make a Cripple dance, a Giant quake.

The *Riddles* that lie couch'd within thy Breast,
Freely propound, expound, and for the rest
Of my mysterious Lines, let them remain
For all those nimble Fancies who shall them gain.

Now may this little Book a Blessing be,
To those that love this little Book and me;
And may its Buyer have no Cause to say,
His Money is but lost or thrown away.
Yea, may this *Second Pilgrim* yield all that
As may with every one's good Fancy suit;
And may it some persuade that-go astray,
To turn their Foot and Heart to the right Way.

Is the hearty Prayer of

The AUTHOR,

John Bunyan.

THE
PILGRIM's Progress.

In the Similitude of a

D R E A M.

The Second Part.

Courteous Companions : Some Time since to tell you my DREAM that I had of *Christian* the Pilgrim, and of his dangerous Journey towards the Coelestial Country, was pleasant to me, and profitable to you. I told you then also what I saw concerning his Wife and Children, and how unwilling they were to go with him on *Pilgrimage*; in so much that he was forced to go on in his *Progress* without them; for he durst not run the Danger of that Destruction, which he feared would come by staying with them in the City of *Destruction*. Wherefore, as I then shewed you, he left them and departed.

Now, it hath so happened, through the Multiplicity of Business, that I have been much hindered and kept back from my wonted Travels into those Parts where he went, and so could not, till now, obtain an Opportunity to make further Enquiry after whom he left behind, and that I might give you an Account of them. But having had some Concerns that Way

late

The second part of

late, I went down again thitherward. Now having taken up my Lodging in a Wood about a Mile off the Place, as I slept I dreamed again.

And as I was in my Dream, behold an aged Gentleman came by where I lay; and because he was to go some Part of the Way that I was travelling, methought I got up and went with him. So as we walked, and as Travellers usually do, I was as if we fell into a Discourse, and our Talk happened to be about *Christian* and his Travels: For thus I began with the Old Man,

Sir, said I, What Town is that there below, that lieth on the Left hand of the Way?

Then said Mr. *Sagacity* (for that was his Name) it is the City of *Destruction*, a populous Place, but possessed with a very ill-condition'd and idle Sort of People.

I thought that was that City, quoth I: I went once myself through that Town; and therefore I know that the Report you give of it is true.

Sag. Too true; I wish I could speak Truth in speaking better of them that dwell therein.

Well, Sir, quoth I, then I perceive you to be a well-meaning Man, and one that takes Pleasure to hear tell of that which is good: Pray did you never hear what happen'd to a Man some Time ago in this Town (whose Name was *Christian*) that went on a Pilgrimage up towards the higher Regions?

Sag. Heard of him! Aye! And also heard of the Molestations, Troubles, Wars, Captivities, Cries, Groans, Frights, and Fears that he met with, and had in his Journey; and besides, I must tell you, all our Country sings of him; there are but few Houses that have heard of his Doings, but have sought after, and got Records of his Pilgrimage; yea, I think, I may well say, that his hazardous Journey has got

many

The Pilgrim's Progress.

32

many Well-wishers to his Ways :
For tho' when he was here, he was
Fool in every Man's Mouth, yet now
he is gone, he is highly commended
of all. For, 'tis said, he lives bravely
where he is : Yea, many of them
that are resolved never to run his Ha-
zards, yet have their Mouths water at his Gains.

Christians
are well spoken
of when gone,
though called
Fools while
they are here.

They may, quoth I, well think, if they think any
Thing that is true, that he liveth well where he is,
for now he lives at, and in, the Fountain of Life,
and has what he has, without Labour and Sorrow ;
for there is no Grief mixed therewith.

Sag. Talk ! The People talk strangely about him :

Some say that he now *walks in White*,
that he has a Chain of Gold about
his Neck, that he has a Crown of
Gold beset with Pearls upon his Head : Others say,

*Rev. iii. 4.
chap. vi. 11.*

That the Shining Ones that sometimes she w'd them-
selves to him in his Journey, are become his Com-
panions, and that he is familiar with them in the
Place where he is, as here one Neighbour is with an-
other. Besides, it is confidently af-
firm'd concerning him, that the King
of the Place where he is, has bestow-

*Ze'b. iii. 7.
Luke xiv.*

ed upon him already, a very rich and pleasant Dwel-
ling at Court, and that he every Day eateth and
drinketh, and walketh and talketh with him, and re-
ceiveth the Smiles and Favours of him that is Judge
of all there. Moreover, it is expected of some, that
his Prince, the Lord of that Country, will shortly
come into these Parts, and will know
the Reason, if they can give any,
why his Neighbours set so little by him, and had him
so much in Derision, when they perceived that he
would be a Pilgrim.

Jud. xiv. 15.

For

The Second part of

* Christian's
King will take
Christian's
Part.

a Pilgrim, that he will look upon all as if done to himself; and no marvel, for it was for the Love he had for his Prince, that he ventured as he did.

Luke. x. 16.
Rev. xiv. 13.
Pl. cxxvi. 5, 6.

I dare say, (*quoth I*) I am glad on't, I am glad for the poor Man's Sake, for now he has Rest from his Labour, and for that he now reaps the Benefit of his Tears with Joy; and for that he is got beyond the Gunshot of his Enemies, and is out of the Reach of them that hate him. I also am glad that a Rumour of those Things is noised Abroad in this Country; who can tell but that it may work some good Effect on some that are left behind: But, pray Sir, while it is fresh in my Mind, Do you hear any thing of his Wife and Children? Poor Hearts, I wonder in my Mind what they will do!

† Good Tidings of Christian's Wife and Children.

Sag. Who! *Christiana*, and her Sons! † They are like to do as well as did *Christian* himself; for tho' they all play'd the Fool at first, and would by no Means be perswad'd by either the Tears or Intreaties of *Christian*, yet second Thoughts have wrought wonderfully with them, so they have pack'd up, and are also all gone after him.

Better and better, (*quoth I*.) But, what, Wife and Children and all?

Sag. 'Tis true, I can give you an Account of the Matter, for I was upon the Spot at the Instant, and was thoroughly acquainted with the whole Affair.

Then, said I, May a Man report it for a Truth?

Sag.

The Pilgrim's Progress.

5

Sag. You need not fear to affirm it, I mean, that they are all gone on Pilgrimage, both the good Woman, and her Four Boys. And being we are, as I perceive, going some considerable Way together, I will give you an Account of the whole Matter.

This *Christiana* (for that was her Name) from the Day that she with her Children betook themselves to a Pilgrim's Life, after her Husband was gone over the River, and she could hear of him no more : Her Thoughts began to

1 Part, p. 175.

work in her Mind, *First*, For that she had lost her Husband, and for that the loving Bond of that Relation was utterly broken betwixt them. For you know, said he to me, Nature can do no less but entertain the Living with many a heavy Thought in the Remembrance of the Loss of loving Relations.

This Thought of her Husband did cost her many a Tear; but this was not all, for *Christiana* did also begin to consider with herself, whether her unbecoming Behaviour towards her

Mark this, you that are churlish to your godly Relations

Husband, was not one Cause that she saw him no more, and that in such sort he was taken away from her. And upon this came into her Mind by Swarms, all her unkind, unnatural, and ungodly Carriage to her dear Friend; which also clogged her Conscience, and did load her with Guilt. She was moreover much broken with her calling to Remembrance the restless Groans, and brinish Tears, and self-bemoaning of her Husband, and how she did harden her Heart against all his Entreaties, and loving Persuasions (of her and her Sons) to go with him; yea, there was not any Thing that *Christian* either said to her, or did before her, all the while that his Burthen did hang upon his Back, but it returned upon her like

like a Flash of Lightning, and rent the Caul of her Heart in sunder; especially that bitter Outcry of his, *What shall I do to be saved!* did ring in her Ears most dolefully.

Then said she to her Sons, Children, We are all undone. I have sinned away your Father, and he is gone; he would have had us with him, but I would not go myself; I have also hindered you of Life. With that the Boys fell into Tears, and cry'd to go after their Father. Oh! said *Christiana*, that it had been but our Lots to go with him, then had it fared well with us, beyond what 'tis like to be now. For tho' I formerly foolishly imagined concerning the Troubles of your Father, that they proceeded of a foolish Fancy that he had, or for that he was over-run with melancholy Humours, yet now it will not out of my Mind, but that they sprang from another

Cause, to wit, for that the Light of Life was given him; by the Help of which, as I perceive, he

has escaped the Snares of Death. Then they all wept again, and cry'd out, *Oh, Woe worth the Day!*

The next Night *Christiana* had a Dream; and behold, she saw as if a broad Parchment was opened before her, in which was recorded the Sum of her Ways, and the Crimes she thought looked very black upon her. Then she cry'd out aloud in her Sleep, *Lord have Mercy upon me a Sinner*; and the little Children heard her.

After this, she thought she saw two very ill-favoured Ones standing by her Bed-side, and saying * *What shall we do with this Wicked man? For she cries out for Mercy waking and sleeping*

* Mark this, this is the Quintessence of Hell.

The Pilgrim's Progress.

7

rent if she be suffer'd to go on as she begins, we shall lose her,
nder as we have done her Husband. Wherefore we must by
VI do some Way, seek to take her off from the Thoughts
y. of what she shall be Hereafter, else all the World
re all cannot help but she will become a Pilgrim.

Now she awoke in a great Sweat, also a Trembling
nd he was upon her; but after a while she fell to sleeping
but I again. * And then she thought she * *Help against*
ou of saw Christian her Husband in a *Discouragement.*
cry'd that Place of Bliss, among many Im-

a had mortals, with an Harp in his Hand, standing and
now. playing upon it before One that sat on a Throne,
ning with a Rainbow about his Head. She also saw, as
ed of if he bowed his Head, with his Face towards the
over- paved Work that was under his Prince's Feet, say-
l not ing, *I heartily thank my Lord and King for bringing me*
other to this Place. Then shouted a Company of them
Light that stood round, and harped with their Harps:
the But no Man living could tell what they said, but
, he Christian and his Companions.

y all Next Morning, when she was got up, had prayed
Day to God, and talked to her Children a while, one
d be- knocked hard at the Door; to whom she spake
arch- out, saying, *If thou comest in God's Name, come in.*
, in So he said *Amen*; and open'd the Door, and saluted
m of her with, † *Peace on this House.*

the To which when he had done, he
cry'd said, *Christiana, Knowest thou*
me a wherefore I am come? Then she
saw blushed and trembled; also her
stand Heart began to wax warm with

ying Desires to know from whence he came, and what
Wo his Errand was to her. So he said unto her, My
ping Name is *Secret*, I dwell with those that are on High.
It is talked of where I dwell, as if thou hadst a De-

† *Convictions*
seconded with
fresh Tidings of
God's Readiness
to pardon.

fire

fire to go thither: Also there is a Report, That thou art aware of the Evil thou hast done to thy former Husband, in hardning of thy Heart against his Way, and of keeping of those Babes in their Ignorance. *Christiana*, the Merciful One has sent me to tell thee, That he is a God ready to forgive, and that he taketh Delight to multiply the Pardon of Offences. He would have thee to know, That he inviteth thee to come into his Presence, to his Table, and that he will feed thee with the Fat of his House, and with the Heritage of *Jacob* thy Father.

There is *Christian* thy Husband, that was, with Legions more his Companions, ever beholding that Face that doth minister Life to the Beholders; and they will be glad when they hear the Sound of thy Feet step over thy Father's Threshold.

Christiana at this was greatly abashed in herself, and bowed her Head to the Ground. This *Vision* proceeded, and said, *Christiana*, Here is a Letter for thee, which I have brought from thy Husband's King; so she took and opened it, and it smelt after the manner of the best Perfume, and also it was written in Letters of Gold. The Contents of the Letter was this; That

Song i. 2. the King would have her to do as did *Christian* her Husband, for that was the only Way to come to his City, and to dwell in his Presence with Joy for ever. At this the good Woman was quite overcome;

Christiana quite overcome. so she cried out to the *Vision*, Sir, will you carry me and my Children with you, that we may also go and worship the King.

Farther Instructions to *Christiana*.

Then said the Visitor, *Christiana*, The Bitter is before the Sweet. Thou must go through Troubles, as he did that went before thee to enter the

Cœlestial

The Pilgrim's Progress.

9

Cœlestial City. Wherefore I advise thee to do as
did *Christian* thy Husband: Go to the Wicket-Gate
wonder over the Plain, for that stands in the Head
of the Way up which thou must go, and I wish thee
all Good Speed. Also I advise thee, that thou put-
test this Letter into thy Bosom, that thou read there-
on to thyself, and to thy Children, until they have
got it by Heart; for it is one of the Songs that
thou must sing whilst thou art in
this House of thy Pilgrimage: *Psal. cxix. 55.*

Also this thou must deliver in at the Gate.

Now I saw in my Dream, that this Old Gentle-
man, as he told me this Story, did himself seem to
be greatly affected therewith. So *Christiana* called
her Sons together, and began thus to address herself
unto them:

* My Sons, I have, as you may
perceive, been of late under much
Exercise in my Soul, about the
Death of your Father; not for

* *Christiana*
prays well for
her Journey.

that I doubt at all of his Happiness; for I am satis-
fied now that he is Well. I have also been much
affected with the Thoughts of mine own Estate and
yours, which I verily believe is by Nature miserable.
My Carriage also to your Father in his Distress, is a
great Load to my Conscience: For I hardned both
my own Heart and yours against him, and refused to
go with him on Pilgrimage.

The Thoughts of these Things would now kill
me outright, but that for a Dream which I had last
Night, and but that for the Encouragement this
stranger has given me this Morning. Come, my
Children, let us pack up and be gone to the Gate
that leads to that Cœlestial Country, that we may
see your Father, and be with him and his Compani-
ons in Peace, according to the Laws of that Land.

Then did her Children burst into Tears, for Joy that the Heart of their Mother was so inclined : So the Visitor bid them Farewel : And they began to prepare to set out for their Journey.

But while they were thus about to be gone, two of the Women that were *Christiana's* Neighbours, came up to her House, and knocked at the Door.

* *Christiana's* To whom she said as before. * At
own Language this the Women were stunn'd ;
stuns her old for this Kind of Language they
Acquaintance. used not to hear, or to perceive to
drop from the Lips of *Christiana*.

Yet they came in : But behold they found the good Woman preparing to be gone from her House.

So they began, and said, Neighbour, pray what is your Meaning by this ?

Christiana answered, and said to the Eldest of them, whose Name was Mrs. *Timorous*, I am preparing for a Journey. (This *Timorous* was Daughter to him that met *Christian* upon the Hill Difficulty, and would have had him gone back for fear of the Lions.)

1 Part, Page 63, 64. *Timorous* was Daughter to him that met *Christian* upon the Hill Difficulty, and would have had him gone back for fear of the Lions.)

Tim. For what Journey, I pray you ?

Chr. Even to go after my Husband ; and with that she fell a weeping.

Timorous I hope not so, good Neighbour ; pray, for your Children's Sake, do not so un-womanly cast yourself away.
comes to visit
Christiana, with
Mercy, one of
her Neighbours.

Chr. Nay, my Children shall go with me ; not one of them willing to stay behind.

Tim. I wonder in my Heart, what, or who has brought you into this Mind.

The Pilgrim's Progress.

11

Chr. Oh Neighbour! knew you but as much as I do, I doubt not but that you would go along with me.

Tim. Prithee what new Knowledge hast thou got, that so worketh off thy Mind from thy Friends, and that tempteth thee to go no Body knows whither.

Chr. Then *Christiana* reily'd, I have been sorely afflicted since my Husband's Departure from me, but especially since he went over

* *Death.*

the * *River*. But that which troubleth me most, is my churlish Carriage to him, when he was under his Distress. Besides, I am now, as he was then; nothing will serve me but going on Pilgrimage. I was Dreaming last Night, that I saw him. O that my Soul was with him! He dwelleth in the Presence of the Prince of the Country; he sits and eats with him at his Table; he is become a Companion of *Immortals*, and has a House now given him to dwell in, to which the best Palaces on Earth, if compared, seem to be but as a Dunghill. The Prince of the Place hath also sent

1 *Cor.* v. 3.

for me, with Promises of Entertainment if I shall come to him; his Messenger was here even now, and brought me a Letter, which invites me to come. And with that she plucked out her Letter, and read it, and said to them, What now will you say to this?

Tim. Oh! the Madness that has possessed thee and thy Husband, to run yourselves upon such Difficulties! You have heard, I am sure, what your Husband did meet with, even in a Manner at the first that he took on this Way, as

1 *Part*, Page

our Neighbour *Obstinate* can yet testify, for he went along with him;

9, 10, 11, 12,
13, 14.

yea, and *Pliable* too, until they, like *Wise Men*, were afraid to go any farther. We also

heard

The Second Part of

heard over and above, how he met with the Lyons, Apollyon, the Shadow of Death, and many more

The Reasonings of the Flesh.

Things. Nor is the Dangers that he met with at *Vanity-Fair* to be forgotten by thee. For if he, tho' a Man, was so hard put to it, what canst thou being but a poor Woman, do? Consider also, that these Four sweet Babes are thy Children, thy Flesh, and thy Bones: Therefore, tho' thou shouldest be so rash as to cast away thyself; yet, for the Sake of the Fruit of thy Body, keep them at Home.

But *Christiana* said unto her, Tempt me not, my Neighbour: I have now a Prize put into my Hand to get again; and I should be a Fool of the greatest Sort, if I should have no Heart to strike in with the Opportunity. And for that you tell me of all these Troubles that I am like to meet with in the Way, they are so far from being unto me a Discouragement, that they shew I am in the right. *The Bit*

A pertinent Reply to Fleishly Reasonings.

God's Name, as I said, I pray you be gone, and do not disquiet me farther.

Then *Timorous* also reviled her, and said to her Fellow, Come Neighbour *Mercy*, let's leave her in her own Hands, since she scorns our Counsel and Com-

Mercy's Bow-els yearn over Christiana.

pany. But *Mercy* was at a Stand and could not so readily comply with her Neighbour, and that for two-fold Reason: 1st, Her Bowels yearned over *Christiana*, so she said within herself, If my Neighbour will needs be gone, I will go a little Way with her, and help her. 2^{dly}, Her

Bow

Bowels yearned over her own Soul (for what *Christiana* had said had taken hold upon her Mind.) Wherefore she said within herself again, I will yet have more Talk with this *Christiana*; and if I find Truth and Life in what she shall say, myself, with my Heart shall also go with her. Wherefore *Mercy* began thus to reply to her Neighbour *Timorous*:

Mercy. Neighbour, I did intend to come with you to see *Christiana* this Morning, and since she is, as you see, taking her last Farewel of the Country, I think to walk this Sun-shine Morning with her, to help her on her Way. But she told her not of her second Reason, but kept it to herself.

Timorous forsakes her, but Mercy cleaveth to her.

Tim. Well, I see you have a Mind to go Fooling too, but take heed in Time, and be Wise; while we are out of Danger, we are out; but when we are in, we are in. So Mrs. *Timorous* returned to her House, and *Christiana* betook herself to her Journey. But when *Timorous* had got Home to her House, she sends for some of her Neighbours, to wit, Mrs. *Bar's-Eyes*, Mrs. *Inconsiderate*, Mrs. *Light-mind*, and Mrs. *Knowing-nothing*. So when they were come to her House, she falls to telling the Story of *Christiana*, and of her intended Journey. And thus she began her Tale:

Timorous acquaints her Friends what the good Christiana intends to do.

Timorous. Neighbours, having but little to do this Morning, I went to give *Christiana* a Visit, and when I came at the Door, I knocked, as you know 'tis our Custom: And she answered, *If you come in God's Name, come in*: So I went in, thinking all was well: But when I came in, I found her pre-

The second part of

paring herself to depart the Town, she and her Children. So I asked her, What was her Meaning by that ? And she told me in short, That she was now of a Mind to go on Pilgrimage, as did her Husband. She told me also the Dream that she had, and how the King of the Country where her Husband was, had sent her an inviting Letter to come thither.

Mrs. Know-nothing.

Then said *Mrs. Know-nothing*, And do you think she will go ?

Tim. Aye, go she will, whatever comes on it ; and methinks I know it by this ; for that which was my great Argument to persuade her to stay at Home, (to wit, the Troubles she was like to meet with in the Way) is one great Argument with her, to put her forward on her Journey. For she told me, in so many Words, *The Bitter goes before the Sweet*. Yea, and forasmuch as it doth, it makes the Sweet the Sweeter.

Mrs. Bat's-eyes.

Oh ! this blind and foolish Woman, said she, and will she not take Warning by her Husband's Afflictions ? For my Part, I see, if he were here again, he would rest himself content in a Hole, and never run so many Hazards for nothing.

Mrs. Inconsiderate also replied, saying, Away with such fantastical Fools from the Town ; a good Rid-

Mrs. Inconsiderate. dance : For my Part, I say of her, should she stay where she dwells, and retain this Mind, who could

live quietly by her ; for she will either be dumpish, or un-neighbourly, or talk of such Matters as no wise Body can abide. Wherefore, for my Part, I shall never be sorry for her Departure ; let her go, and let better come in her Room : 'Twas never a good World, since these whimsical Fools dwelt in it.

Then

Then Mrs. *Light-mind* added as followeth. Come, put this kind of Talk away. I was Yesterday at Madam *Wanton's*, where we were as merry as Maids: For who do you think should be there, but I, and Mrs. *Love-the-Flesh*, and three or four more, with Mrs. *Letchery*, Mrs. *Filth*, and some others: So there we had Musick and Dancing, and what else was meet to fill up the Pleasure. And I dare say, my Lady herself is an admirable well-bred Gentlewoman. And Mr. *Letchery* is as pretty a Fellow. By this Time *Christiana* was got on her Way, and *Mercy* went along with her: So as they went, her Children being there also, *Christiana* began to discourse. *Mercy*, said *Christiana*, I take this as an unexpected Favour, that thou shouldst set Foot out of Doors with me, to accompany me a little in the Way.

Mercy. Then said young *Mercy*, (for she was but young) If I thought it would be to no Purpose to go with you, I would never go near the Town.

Chr. Well, *Mercy*, said *Christiana*, cast in thy Lot with me; I well know what will be the End of our Pilgrimage; my Husband is where he would not but be for all the Gold in the *Spanish Mines*. Nor shalt thou be rejected, tho' thou goest but upon my Invitation. The King, who has sent for me and my Children, is one that delighteth in *Mercy*. Besides, if thou wilt, I will hire thee, and thou shalt go along with

Mrs. Light-mind. Madam Wanton, she that had like to have been too hard for Faithful in Time past. Part Page 101. Discourse between Mercy and good Christiana.

Mercy inclines to go.

Christiana would have her Neighbour with her.

Mercy doubts of Acceptance. Christiana allures her to the Gate, which is Christ, and promises there to enquire for her.

though the Way was never so tedious.

Chr. Well, loving *Mercy*, I will tell thee what thou shalt do. Go with me to the Wicket-Gate, and there I will further enquire for thee; and if there thou shalt not meet with Encouragement, I will be content that thou shalt return to thy Place; I will also pay thee for thy Kindness which thou shewest to me and my Children, in the accompanying of us in the Way thither as thou goest.

Mercy prays. *Mercy.* Then I will go thither, and will take what shall follow; and the Lord grant that my Lot may there fall, even as the King of Heaven shall have his Heart upon me.

Christiana glad of Mercy's Company. *Christiana* was then glad at Heart, not only that she had a Companion, but also for that she had prevailed with this poor Maid to fall in Love with her own Salvation. So they went on together, and *Mercy* began to weep. Then said *Christiana*, Wherefore weepeth my Sister so?

Mercy. Alas, said she, who can but lament, that shall but rightly consider what a State and Condition my poor Relations are in, that yet remain in that sinful Town: And that which makes

The Pilgrim's Progress. 17

makes my Grief the more is, because they have no Instruction, nor any to tell them what is to come.

Chr. Bowels become Pilgrims : And thou dost for thy Friends, as my good *Christian* did for me when he left me ; he mourned for that I would not heed or regard him ; but his Lord and ours, did gather up his Tears, and put them into his Bottle ; and now I and thou, and these my sweet Babes are reaping the Fruit and Benefit of them.

Christian's Prayers were answered for his Relations, after he was dead.

I hope, *Mercy*, that these Tears of thine will not be lost ; for the Truth hath said, *They that sow in Tears, shall reap in Joy and Singing.*

Pf. cxxvi. 5, 6.

And he that goeth forth and weepeth, bearing precious Seed, shall doubtless come again with Rejoicing, bearing his Sheaves with him.

Then said *Mercy* :

Let the most Blessed be my Guide,

If that it be his blessed Will ;

Unto his Gate, unto his Fold,

Up to his Holy Hill :

And never let him suffer me

To swerve or turn aside

From his Free Grace, and Holy Ways,

Whate'er shall me betide.

And let him gather them of mine,

That I have left behind ;

Lord, make them pray they may be thine,

With all their Heart and Mind.

Now my old Friend proceeded, and said, But when *Christiana* came to the *Slough of Despond*, she

1 Part, p. 12,
13, 14, 15.

Their own carnal Conclusions, instead of the Words of Life.

began to be at a Stand ; for, said she, this is the Place in which my dear Husband had like to have been smothered. And she perceived also, That notwithstanding the Command of the King to make this Place for Pilgrims good, yet it is rather worse than formerly : So I asked if it was true ? Yes, says the Old Gentleman, too true : For many there be that pretended to be the King's Labourers, and say, They are for mending the King's Highways, that bring *Dirt and Dung* instead of Stones, and so marr instead of mending. Here *Christiana* therefore, and

* *Mercy the boldest at the Slough of Despond. Luke i. 45.*

her Boys did make a Stand : But, said *Mercy*, * Come, let us venture, only let us be wary. Then they looked well to their Steps, and made a shift to get staggering over.

Yet *Christiana* had like to have been in, and that not once nor twice. Now they had no sooner got over, but they thought they heard Words that said unto them, *Blessed is she that believeth, for there shall be a Performance of what has been told her from the Lord.*

Then they went on again, and said *Mercy* to *Christiana*, Had I as good Ground to hope for a loving Reception at the Wicket-Gate, as you, I think no *Slough of Despond* would discourage me.

Well, said the other, you know your Sore, and I know mine ; and, good Friend, we shall all have enough Evil before we come to our Journey's End.

For it cannot be imagined, That the People that design to attain such excellent Glories as we do, and that are so envied that Happiness as we are, but that

we

The Pilgrim's Progress.

19

we shall meet with what Fears and Snares, with what Troubles and Afflictions they can possibly assault us with, that hate us.

And now Mr. *Sagacity* left me to Dream out my Dream by myself. Wherefore methought I saw *Christiana* and *Mercy*, and the Boys go all of them up to the Gate: To which when they came, they betook themselves to a short Debate, about how they should manage their Calling at the

Gate; and what should be said unto him that did open unto them.

So it was concluded, since *Christiana* was the Eldest, That she should knock for Entrance, and that she should speak to him that did open, for the rest. So *Christiana* began to knock, and as her

poor Husband did, she knocked and knocked again: But instead of any that answered, they all

thought that they heard as if a Dog came barking upon them. A Dog, and a Great one too, and

this made the Women and Children afraid. Nor durst they for a while to knock

any more, for fear the Mastiff should fly upon them. Now therefore they were greatly tumbled up and

down in their Minds, and knew not what to do. Knock they durst not, for fear of the Dog. Go back

they durst not, for fear the Keeper of the Gate should espy them as they went: At last they thought of

knocking again, and knocking more vehemently than they did at first. Then said the Keeper of the

Gate, Who is there? So the Dog left off to bark, and he opened unto them.

Prayer should be made with Consideration and Fear, as well as in Faith and Hope.

1 Part, p. 31.

The Dog, the Devil-an Enemy to Prayer.

Christiana and her Companions perplexed about Prayer.

The Second Part of

Then *Christiana* made low Obeysance, and said, Let not our Lord be offended with his Hand-maidens for that we have knocked at his Princely Gate. Then said the Keeper, Whence come you? And what is it that you would have?

Christiana answered, We are come from whence *Christian* did come, and upon the same Errand as he; to wit, To be, if it shall please you, graciously admitted by this Gate, into the Way that leads unto the Cœlestial City. And I answer my Lord, in the next Place, that I am *Christiana*, once the Wife of *Christian*, who is now gotten above.

With that the Keeper of the Gate did marvel, saying, What is She now become a Pilgrim, that but a little while ago abhorred that Life? Then she bowed her Head, and said, Yes, and so are these my sweet Babes also.

Then he took her by the Hand, and let her in, and said also, *Suffer the little Children to come unto me*; and with that he shut up the Gate.

How Christiana is entertained at the Gate.

This done, he called to a Trumpeter that was above over the Gate, to entertain *Christiana* with Shouting and Sound of Trumpet for Joy. So he obeyed and sounded, and filled the Air with his melodious Notes.

Now all this while, poor *Mercy* did stand without, trembling and crying, for fear that she was neglected. But when *Christiana* had got Admittance for herself and her Boys, she then began to make Intercession for *Mercy*.

Christiana's Intercession for her Friend.

Chr. And she said, My Lord, I have a Companion of mine that stands yet without, that is come hither upon the same Account as myself.

myself.

The Pilgrim's Progress.

21

myself. One that is much dejected in her Mind, for that she comes, as she thinks, without sending for ; whereas I was sent to by my Husband's King to come.

Now *Mercy* began to be very impatient, and each Minute was as long to her as an Hour ; wherefore she prevented *Christiana* from

*Delays make
the hungry Soul
the server.*

a fuller interceding for her, by knocking at the Gate herself. And she knocked then so loud, that she made *Christiana* to start. Then said the Keeper of the Gate, Who is there ? And *Christiana* said, It is my Friend.

So he opened the Gate and looked out, but *Mercy* was fallen

Mercy faints.

down without in a Swoon, for she fainted, and was afraid that no Gate would be opened unto her.

Then he took her by the Hand, and said, Damsel, I bid thee arise.

O Sir ! said she, I am faint, there is scarce Life left in me. But he answered, that one said, *When*

my Soul fainted within me, I remembered the Lord, and my Prayer came

Jonah iii. 7.

in unto thee, into thine Holy Temple. Fear not, but stand upon thy Feet, and tell me, wherefore thou art come.

Mercy. I am come for that unto which I was never invited as my Friend *Christiana* was. Hers was from the King, and mine was but from her. Wherefore I presume.

*The Cause of
her Fainting.*

Keeper. Did she desire thee to come with her to this Place ?

Mercy. Yes, and my Lord sees I am come. And if there is any Grace and Forgiveness of Sins to

The Second Part of

spare, I beseech that thy poor Hand-maid may be Partaker thereof.

Then he took her again by the Hand, and led her gently in, and said, I pray for all them that believe on me, by what Means soever they come unto me. Then he said to

Mark this. those that stood by, Fetch something, and give it to *Mercy* to smell to, thereby to stay her Fainting; so they fetched her a Bundle of Myrrh, and a while after she was revived.

And now *Christiana* and her Boys, and *Mercy* were received of the Lord at the Head of the Way, and spake kindly unto him. Then said they yet farther unto him, We are sorry for our Sins, and beg of our Lord his Pardon, and further Information what we must do. I grant Pardon, said he, by Word and

Song i. 2.

John xx. 10.

Deed, by Word in the Promise of Forgiveness; by Deed in the Way I obtained it. Take the first from my Lips with a Kiss, and the other as it shall be revealed.

Now I saw in my Dream that he spake many good Words unto them, whereby they were greatly gladdened. He also had them up to the Top of the Gate,

Christ crucified, and shewed them by what Deed they were saved, and told them *seen afar off.* withal, That that Sight they would have again as they went along in the Way, to their Comfort.

So he left them a while in the Summer-Parlour below, where they enter into Talk by themselves; and thus *Christiana* began: O Lord, how glad am I that we have got in hither.

Mercy. So you well may; but I, of all, have Cause to leap for Joy.

Chr.

The Pilgrim's Progress.

23

Chr. I thought one Time, as I stood at the Gate (because I had knocked and none did answer) that all our Labour had been lost, especially when that ugly Cur made such a heavy Barking at us.

Mercy. But my worst Fear was, after I saw that you was taken into his Favour, and that I was left behind. Now, thought I, 'tis fulfilled which was written; *Two Women shall be grinding together; the one shall be taken, and the other left.* I had much ado to forbear crying out, Undone!

Mat. xxiv. 41.

And afraid I was to knock any more; but when I looked up to what was written over the Gate, I took Courage. I also thought that I must either knock again, or die. So I knocked, but I cannot tell how; for my Spirit now struggled between Life and Death.

i Part, Page

2, 3.

Chr. Cannot you tell how you knocked? I am sure your Knocks were so earnest, that the very Sound made me start; I thought I never heard such Knocking in all my Life; I thought you would have come in by violent Hand, or take the Kingdom by Storm.

Christiana
thinks her Com-
panion better
than she.

Mat. xi. 12.

Mercy. Alas! to be in my Case, who that so was would not have done so? You saw that the Door was shut upon me, and that there was a most cruel Dog thereabout. Who, I say, that was so faint-hearted as I, would not have knocked with all their Might? But pray, What said my Lord unto my Rudeness? Was he not angry with me?

Chr. When he heard your lumbering Noise, he gave a wonderful innocent Smile; I believe what

*Christ pleased
with loud and
restless Prayer.*

you did pleased him well, for he shewed no Sign to the contrary; but I marvel in my Heart why he keeps such a Dog; had I known that before, I should not have had Heart enough to have ventured myself in this Manner. But now we are in, we are in, and I am glad with all my Heart.

Mercy. I will ask, if you please, next Time he comes down, why he keeps such a filthy Cur in his Yard; I hope he will not take it amiss.

*The Children
are afraid of the
Dog.*

Do so then, said the Children, and persuade him to hang him; for we are afraid he will bite us when we go hence.

So at last he came down to them again, and *Mercy* fell to the Ground on her Face before him, and worshipped, and said, Let the Lord accept the Sacrifice of Praise which I now offer unto him with the Calves of my Lips.

*Jer. xii. 1, 2.
Mercy expostu-
lates about the
Dog.*

So he said unto her, Peace be unto thee, stand up. But she continued upon her Face, and said, Righteous art thou, O Lord, when I plead with thee, yet let me talk with thee of thy Judgments. Wherefore dost thou keep so cruel a Dog in the Yard, at the Sight of which, such Women and Children as we, are ready to fly from the Gate with Fear?

The Devil.

He answered, and said, That Dog has another Owner; he is kept close in another Man's Ground, only my Pilgrims hear his Barking: He belongs to the Castle which you see here at a Distance, but can come up to the Walls of this Place. He has frightened many an honest Pilgrim

grim
his I
not k
but v
me, a
at thi
broke
I tak
grims
are n
to do
ture
what
thou
T
rath
Haza
a Do
Dog
keep
the I
Dog
M
felfs
I unc
that
C
talk
quire
them
set th
had c
Drea
ther

grim from worse to better, by the great Voice of his Roaring. Indeed, he that owneth him, doth not keep him out of any Good-will to me or mine, but with Intent to keep the Pilgrims from coming to me, and that they may be afraid to come and knock at this Gate for Entrance. Sometimes also he has broken out, and has worried some that I loved; but I take all at present patiently. I also give my Pilgrims timely Help, so that they are not delivered up to his Power to do them what his Doggish Nature would prompt him to. But what, my purchased One, I tro' thou wouldest not have been afraid of a Dog.

A Check to the carnal Fear of the Pilgrims.

The Beggars that go from Door to Door, will, rather than they will lose a supposed Alms, run the Hazard of the Bawling, Barking, and Biting too of a Dog. And shall a Dog in another Man's Yard, a Dog whose Barking I turn to the Profit of Pilgrims, keep any from coming to me? I deliver them from the Lions, and my Darling from the Power of the Dog.

Mer. Then said *Mercy*, I confess my Ignorance: I speak what I understand not: I acknowledge that thou dost all Things well.

Christians, when wise enough acquiesce in the Wisdom of their Lord.

Cbr. Then *Christiana* began to talk of their Journey, and to enquire after their Way. So he fed them, and washed their Feet, and set them in the Way of his Steps, according as he had dealt with her Husband before. So I saw in my Dream that they went on their Way, and the Weather was comfortable unto them,

1 Part, p. 36.

Then

Then *Christiana* began to Sing, saying :

Bless'd be the Day that I began

A Pilgrim for to be ;

And blessed also be that Man

That thereunto mov'd me,

'Tis true, 'twas long e'er I began

Mat. xxvi. 6.

To seek to live for ever :

But now I run fast as I can ;

'Tis better late than never.

Our Tears to Joy, our Fears to Faith,

Are turned as we see ;,

That our Beginning (as one saith)

Shews what our End will be.

Now there was on the other Side of the Wall
(that fenced in the Way, up which *Christiana* and

The Devil's
Garden.

her Companions were to go) a
Garden, and that belonged to him
whose was the *barking Dog*, of

whom mention was made before. And some of the
Fruit-Trees that grew in the Garden, spread their
Branches over the Wall ; and being mellow, they
that found them did gather them up, and eat them to
their Hurt. So *Christiana's* Boys,

The Children
eat of the Ene-
my's Fruit.

as Boys are apt to do, being pleas'd
with the Trees, and with the Fruit
that did hang thereon, did pluck
them, and began to eat. Their Mother did also chide
them for so doing ; but still the Boys went on.

Well, said she, my Sons, you transgress, for that
Fruit is none of yours ; but she did not know that
they did belong to the Enemy : I'll warrant you,
if she had, she would have been ready to die for
Fear. But that passed, and they went on their Way.
Now by that Time they had gone about two Bows-

shot

hot from the Place that led them into the Way, they
espied two very ill favour'd Ones
coming down apace to meet them.

*Two ill fa-
vour'd Ones as-
sault Christiana.*

With that *Christiana* and *Mercy*
her Friend, covered themselves

with their Veils, and kept also on their Journey :
The Children also went before ; so that at last they

met together. Then they that came down to meet
them, came just up to the Women, as if they would

embrace them ; but *Christiana* said, Stand back, or
go peaceable as you should. Yet these two, as Men

that are deaf, regarded not *Christiana's* Words, but
began to lay Hands upon them ; at

that *Christiana* waxed very wrath,
and spurn'd at them with her Feet ;

Mercy also, as well as she could,
did what she could to shift them.

*The Pilgrims
struggle with
them.*

Christiana again
said to them, Stand back, and be gone, for we have

no Money to lose, being Pilgrims, as you see, and
such too as live upon Charity of our Friends.

Ill-Fav. Then said one of the Men, We make
no Assault upon your Money, but are come to tell
you, That if you will grant one small Request
which we shall ask, we will make Women of you
for ever.

Chr. Now *Christiana* imagining what they should
mean, made Answer again, We will neither hear,
nor regard, nor yield to what you shall ask. We
are in Hast, and cannot stay, our Business is of Life
and Death : So again she and her Companion made
a fresh Essay to go past them : But they letted them
by the Way.

Ill Fav. Then they said, We intend no Hurt to
your Lives, 'tis another Thing we would have.

Chr. Aye, quoth *Christiana*, you would have us
Body

She cries out.

Body and Soul, for I know 'tis for that you are come, but we will die rather upon the Spot, than suffer ourselves to be brought into such Snares, as hazard our Well-being hereafter. And with that they both shrieked out, and cried, *Murder, Murder!* And so put themselves

*Deut. xii. 25,
26, 27.*

under those Laws that are provided for the Protection of Women. But the Men still made their Approach upon them, with Design to prevail against them. They therefore cry'd out again,

Now, they being, as I said, not far from the Gate, in at which they came, 'Tis good to cry out when we are assaulted: their Voice was heard from where they was, thither: Wherefore some of the House came out, and

knowing that it was *Christiana's* Tongue, they made Haste to her Relief. But by that they were got within Sight of them, the Women were in a very great Scuffle, the Children also stood crying by.

The Reliever comes.

Then did he that came in for their Relief, call out to the Ruffians, saying, What is that Thing you do? Would you make my Lord's People to transgress? He also attempted to take them, but they did make their Escape over the Wall into the Garden of the Man to whom the great Dog be-

The ill Ones fly to the Devil for Relief.

longed; so he became their Protector. The Reliever then came up to the Women, and asked them how they did. So they answered, We thank thy Prince, pretty well, only we have been somewhat affrighted; we thank thee also that thou camest in to our Help, for otherwise we had been overcome.

Reliever

The Pilgrim's Progress.

29

Rel. So after a few more Words, this *Reliever* said as followeth: I marvel much when you was entertained at the Gate above, being ye knew that ye were but weak Women, that you petitioned not your Lord for a Conductor; then might you have avoided Troubles and Dangers; for he would have granted you one.

*The Reliever
talks to the Wo-
men.*

Chr. Alas, said *Christiana*, we were so taken with our present Blessings, that Dangers to come were forgotten by us: Besides, who could have thought, that so near the King's Palace, there should have lurked such naughty ones? Indeed it had been well for us, had we asked our Lord for one; but since our Lord knew 'twould be for our Profit, I wonder he sent not one along with us.

Mark this.

Rel. It is not always necessary to grant Things not asked for, lest by so doing they become of little Esteem; but when the Want of a Thing is felt, then it comes under in the Eyes of him that sees it will be hereafter used. Had my Lord granted you a Conductor, you would not have so bewailed that Oversight of yours, in not asking for one, as now you have Occasion to do. So all Things work for Good, and tend to make you more wary.

*We lose for
want of asking.*

Chr. Shall we go back again to my Lord, and confess our Folly, and ask one?

Rel. Your Confession of your Folly I will present him with: To go back again you need not; for in all Places where you shall come, you shall find no Want at all; for in all my Lord's Lodgings, which he has prepared for the Reception of his Pilgrims, there is sufficient to furnish them against all Attempts

tempts whatsoever. When he had thus said, he went back to his Place, and the Pilgrims went on their Way.

The Mistake of Mercy.

ger, and that we should never know Sorrow more.

Christiana's Guilt.

my Fault is so much the greater, for that I saw this Danger before I came out of the Doors, and yet did not provide for it where Provision might have been had. I was much to be blamed.

Mer. Then said *Mercy*, How knew you this before you came from Home? Pray open to me this Riddle.

Chr. Why, I will tell you: Before I set Foot out of Doors, one Night, as I lay in my Bed, I had a Dream about this: For methought I saw two Men, as like these as ever they could look, stand at my Bed's Feet, plotting how they might prevent my Salvation. I will tell you their very Words.

Christiana's Dream.

They said ('twas when I was in my Troubles) *What shall we do with this Woman? For she cries out waking and sleeping for Forgiveness; if she be suffered to go on as she begins, we shall lose her as we have lost her Husband.* This, you know, might have made me take Heed, and have provided when Provision might have been had.

Mercy makes good Use of their Neglect of Duty.

Mer. Well, said *Mercy*, as by this Neglect we have an Occasion ministred unto us to behold our Imperfections: So our Lord has

taken

The Pilgrim's Progress. 31

he took Occasion thereby to make manifest the Riches of his Grace; for he, as we see, has followed us with un-asked Kindness, and has delivered us from their Hands that were stronger than we, of his meer Accord and good Pleasure.

Thus now, when they had talked away a little more Time, they drew near to an House which stood in the Way, which House was built for the Relief of Pilgrims, as you will find more fully related in the *First Part* of the Records of the *Pilgrim's Progress*: 1 Part, p. 26.

So they drew on towards the House (the House of the *Interpreter*) and when they came to the Door,

they heard a great Talk in the House; then they gave Ear, and heard, as they thought, *Christiana* mentioned by Name. For you must know, that there went along even before her, a Talk of her,

Talk in the Interpreter's House about Christiana's going on Pilgrimage.

and her Children going on a Pilgrimage. And this was the more pleasing to them, because they had heard that she was *Christian's* Wife, that very Woman who was some Time ago so unwilling to hear of going on Pilgrimage. Thus therefore they stood still, and heard the good People within commending

her, who they little thought stood at the Door. At last *Christiana* knocked, as she had done at the Gate before. Now when she had knocked, there

She knocks at the Door.

came to the Door a young Damsel, named *Innocence*, and opened the Door, and looked, and behold two Women were there.

Damsel. Then said the Damsel to them, With whom would you speak with in this Place?

Chr. Christiana answered, We understand that this

The Door is opened to them by Innocent.

this is a privileged Place for those that are become Pilgrims, and were now at this Door are such : Wherefore we pray that we may be Partakers of that for which we at this Time are come for the Day, as thou seest, is very far spent, and we are loth To-night to go any further.

Damsel. Pray, what may I call your Name, that I may tell it to my Lord within.

Chr. My Name is *Christiana* ; I am the Wife of that Pilgrim that some Years ago did travel this Way, and these be his Four Children. This Maiden is also my Companion, and is going on Pilgrimage too.

Innocent. Then ran *Innocent* in (for that was her Name) and said to those within, Can you think what is at the Door ! There's *Christiana* and her Children, and her Companion, all waiting for Entertainment here. Then they leaped for

Joy in the House of the Interpreter, that Christiana is turned Pilgrim.

Joy, and went and told their Master, so he came to the Door, and looking upon her, he said, Art thou that *Christiana*, whom *Christian* the good Man left behind him when he betook himself to a Pilgrim's Life ?

Chr. I am that Woman that was so hard-hearted as to slight my Husband's Troubles, and that left him to go on his Journey alone, and these are his Four Children ; but now I also am come, for I am convinced that no Way is right but this.

Inter. Then is fulfilled that which is written of the Man that said to his Son, *Go and work To-day in my Vineyard ; and he said to his Father, I will not ; but afterwards repented and went.*

Chr.

The Pilgrim's Progress. 33

Chr. Then said *Christiana*, So be it, *Amen*. God make it a true Saying unto me, and grant that I may be found at the last of him in Peace, without Spot, and blameless.

Interp. But why standest thou at the Door? Come in, thou Daughter of *Abraham*, we were talking of thee but now, for Tidings have come to us before, that now thou art become a Pilgrim. Come, Children, come in; come, Maiden, come. So he had them all into the House.

So when they were within, they were bidden to sit down and rest them; the which when they had done, those that attended upon the Pilgrims in the House, came into the Room to see them. And the Old Saints glad to see the Young Ones walk in God's Ways.

And they all smiled for Joy that *Christiana* was become a Pilgrim: They also looked upon the Boys; they stroaked them over their Faces with their Hands, in Token of their kind Reception of them. They also carry'd them lovingly to *Mercy*, and bid them all welcome into their Master's House.

After a while, because Supper was not ready, the Interpreter took them into his Sig-

nificant Rooms, and shewed them The Significant Rooms.

that *Christian*, *Christiana's* Husband and had seen some Time before. Here therefore they saw the Man in the Cage, the Man and his Dream, the Man that cut his Way through his Enemies, and the Picture of the Biggest of all, together with the rest of those Things that were so profitable to *Christian*.

This done, and after those Things had been somewhat digested by *Christiana* and her Company, the Interpreter

Interpreter takes them apart again, and has them in-
to a Room, where was a Man that could look no
Way but downwards, with a *Muck-Rake* in his

*The Man with
the Muck-Rake
explained.*

Hand : There also stood one over
his Head with a *Cœlestial Crown*
in his Hand, and proffered him
that Crown for his *Muck-Rake*
but the Man did neither look up, nor regard, but
raked to himself the Straws, the small Sticks, and
the Dust of the Floor.

Then said *Christiana*, I persuade myself that I
know somewhat the Meaning of this : For this is
the Figure of a Man of this World. Is it not
good Sir ?

Inter. Thou hast said right, said he, and his *Muck-
Rake* doth shew his Carnal Mind. And whereas
thou seest him rather take heed to rake up Straws
and Sticks, and the Dust of the Floor, rather than
hearken to what He says that calls him from above
with the *Cœlestial Crown* in his Hand, it is to
shew, That Heaven is but a Fable to some, and that
Things here are accounted the only Things substan-
tial. Now, whereas it was also shewed thee, that
the Man could look no Way but downwards, It
to let thee know, that earthly Things, when they
are with Power upon Mens Minds, quite carry the
Hearts from God.

*Christiana's
Prayer against
the Muck-Rake.
Prov. x. 8.*

Cbr. Then said *Christiana*, O
deliver me from this *Muck-Rake*.

Inter. That Prayer, said the
Interpreter, hath lain by 'till 'tis
most rusty ; Give me no Riches,
scarce the Prayer of One in Ten Thousand ; Straws
and Sticks, and Dust, with most, are the great
Things now looked after.

With that *Mercy* and *Christiana* wept, and said,
is alas ! too true.

When the *Interpreter* had shewed them this, he
led them into the very best Room in the House ; (a
very brave Room it was) so he bid them look round
about, and see if they could find any Thing profi-
table there.

Then they looked round and
found : For there was nothing to
be seen but a very great *Spider* upon the Wall, and
that they overlooked.

Mercy. Then said *Mercy*, I see nothing: But
Christiana held her Peace.

Interp. But, said the *Interpreter*, look again ; so she
looked again, and said, Here is not any Thing but
a ugly *Spider*, who hangs by her Hands upon the
Wall. Then said he, Is there but one *Spider* in all
this spacious Room ? Then the Water stood in
about *Christiana's* Eyes, for she was a Woman of quick
comprehension : And she said, Yes, Lord, there is
more here than one : Yes, and

adders, whose Venom is far more
destructive than that which is in

*Talk about the
Spider.*

The *Interpreter* then looked pleasantly on her,
and said, Thou hast said the Truth. This made
they blush, and the Boys to cover their Faces ; for
they all began to understand the *Riddle*.

Then said the *Interpreter* again, *The Spider taketh
Prey with her Hands, as you see, and*

in the King's Palaces. And *The Interpre-*
tation.

Therefore is this recorded, but to
warn you, That how full of Venom of Sin soever
you be, yet you may by the Hand of Faith, lay hold
and dwell in the best Room that belongs to the
King's House above.

Chr. I thought, said *Christiana*, something of this; but I could not imagine it all. I thought that we were like Spiders, and that we looked like ugly Creatures, in what fine Room soever we were; but that by this *Spider*, this venomous and ill-favoured Creature, we were to learn how to act by Faith, that came not into my Thoughts; that she worketh with Hands, and as I see, dwells in the best Room in the House: God has made nothing in vain.

Then they seemed all to be glad; but the Water stood in their Eyes: Yet they looked upon one another, and also bowed before the *Interpreter*.

He then had them into another Room, where was a *Hen* and *Chickens*, and he bid them observe while. So one of the *Chickens*

Of the Hen and Chickens. went to the Trough to drink and every Time she drank, she

lifted up her Eyes towards Heaven. See, said he, what this little Chick doth, and learn to acknowledge whence your Mercies come, by receiving them with looking up. Yet again, said he, observe and look; so they gave good heed, and perceived that the Hen did walk in a four-fold Method towards her Chickens. 1. She had a *common Call*, and that

Mat. xxiii. 17. she had *all the Day long*. 2. She had a *special Call*, and that she had *but sometimes*. 3. She had a *brooding Note*. And

4. She had an *Outcry*.

Now, said he, compare this *Hen* to your King, and these *Chickens* to his *Obedient Ones*. For answerable to her, Himself hath his Methods, which he walketh in towards his People: By his *common Call*, he gives nothing; by his *special Call*, he gives something; he also hath a *Brooding* way.

ing Voice for them that are under his Wing. And he has an Out-cry, to give the Alarm, when he seeth the Enemy come. I chose, my Darling, to lead you into the Room where such Things are, because we are Women, and they are for you.

Chr. Then Sir, said *Christiana*, pray let us see some more: So he had them into the Slaughter-House, where was a Butcher killing of Sheep: And behold the Sheep; was quiet, and took its

Of the Butcher and the Sheep.

Death patiently. Then said the *Interpreter*, You must learn of this Sheep to suffer, and put up Wrongs without Murmurings and Complaints. Behold how quietly she takes her Death, and without objecting; she suffereth her Skin to be pulled over her Ears. Your King doth call you his Sheep.

After this he led them into a Garden, where was great Variety of Flowers; and he said, Do you see all these? So *Christiana* said, Yes.

Of the Garden.

Then said he again, Behold the Flowers are divers in Stature, in Quality, and in Colour, and Smell, and Virtue, and some are better than some: Also where the Gardener had set them, there they stand, and quarrel not with one another.

Again he had them into his Field, which he had sowed with Wheat and Corn: But when they beheld the Tops of all were cut off,

Of the Field.

And only the Straw remained, he said

again, The Ground was digged, and plowed, and sowed, and what shall we do with the Crop? Then

said *Christiana*, Burn some, and make much of the rest. Then said the *Interpreter* again, Fruit you see

that Thing you look for, and for want of that, condemn it to the Fire, and to be trodden under Foot

of Men: Beware that in this you condemn not your

*Of the Robin
and the Spider.*

Then as they were coming in from Abroad, they espied a little Robin with a great Spider in his Mouth : So the *Interpreter* said, Look here : So they looked, and *Mercy* wondered ; but *Christiana* said, What a Disparagement is it for such a little pretty Bird as the *Robin-Red-Breast* is, he being also a Bird above many, that loveth to maintain a Sociableness with Men ; I thought they had lived upon Crumbs of Bread, or upon other such harmless Matter ; I like him worse than I did.

The *Interpreter* then replied, This *Robin* is an Emblem, very apt to set forth some Professors by ; for to Sight they are, as this *Robin*, pretty of Note, Colour, and Carriage : They seem also to have a very great Love for Professors that are sincere ; and above all others, desire to associate with them, and to be in their Company, as if they would live upon the good Man's Crumbs. They pretend also, that therefore it is that they frequent the House of the Godly, and the Appointments of the Lord : But when they are by themselves, as the *Robin*, they can catch and gobble up *Spiders* ; they can change their Diet, and drink and swallow down Sin like unto Water.

*Pray, and you
will get at that
which yet lies un-
revealed.*

So when they were come again into the House, because Supper as yet was not ready, *Christiana* again desired that the *Interpreter* would either shew or tell them some other Things that were profitable.

Then the *Interpreter* began and said : The fatter the Sow is, the more she desires the Mire ; the fatter the Ox is, the more gamesomely he goes to the Slaughter ; and the more healthy and lusty Man is, the more prone is he unto Evil.

There

The Pilgrim's Progress:

39

There is a Desire in Women to go neat and fine ; and it is a comely Thing to be adorned with that, that in God's Sight is of great Price.

'Tis easier watching a Night or two, than to sit up a whole Year together : So 'tis easier for one to begin to profess well, than to hold out as he should to the End.

Every Ship-master when in a Storm, will willingly cast that over-board that is of the smallest Value in the Vessel ; but who will throw the best over at first ? None but he that feareth no God.

One Leak will sink a Ship, and one Sin will destroy a Sinner.

He that forgets a Friend, is ungrateful to him ; but he that forgets his Saviour, is unmerciful to himself.

He that lives in Sin, and hopes for Happiness hereafter, is like to him that soweth Cockle, and thinks to fill his Barn with Wheat or Barley.

If a Man would live well, let him fetch his last Day to him, and always make it his Company-keeper.

Whispering and Change of Thoughts, proves that Sin is in the World.

If the World, which God sets light by, is counted a Thing of that Worth with Men, what is Heaven that God commendeth.

If this Life, that is attended with so many Troubles, so loth to be let go by us, what is the Life above ?

Every body will cry up the Goodness of Men, but who is there that is, as he should be, affected with the Goodness of God ?

We seldom sit down to Meat, but we eat and have. So there is in Jesus Christ more Merit and Righteousness than the whole World has need of.

When the Interpreter had done, he takes them into his Garden again, and had them to a Tree

whose Inside was all rotten and gone, and yet it grew and had Leaves. Then said

Of the Tree Mercy, What means this? This
that is rotten at Tree, said he, whose Outside is
Heart. fair, and whose Inside is rotten,

is that to which they may be compared that are in the Garden of God, who with their Mouths speak high in the Behalf of God, but indeed will do nothing for him; whose Leaves are fair, but their Hearts good for nothing but to be Tinder for the Devil's Tinder-box.

Now Supper was ready, the Table spread, and all Things sat on the Board; so they sat down and did

They are at eat when one had given Thanks.
Supper. And the Interpreter did usually entertain those that lodged with him with Musick at Meals; so the Minstrels played. There was one also that did sing; and a very fine Voice he had: His Song was this:

*The Lord is only my Support,
And He that doth me feed;
How can I then want any Thing,
Whereof I stand in need?*

When the Song and Musick was ended, the Interpreter asked *Christiana*, What it was that first did move her thus to betake herself to a Pilgrim's Life? *Christiana* answered, *First*, The Loss of my Husband came into my Mind, at

Talk at Supper. A Repetition of *Christiana's Expedition.* which I was heartily grieved: But all that was but natural Affection. Then after that came the Troubles and Pilgrimage of my Husband into my Mind, and how like a Churl I had carried it to him as to that. So Guilt took hold of my Mind, and would have drawn me into the

The Pilgrims Progress.

41

the Pond; but at that Opportunity I had a Dream of the Well-being of my Husband, and a Letter sent me by the King of that Country where my Husband dwells, to come to him. The Dream and the Letter together so wrought upon my Mind, that they forced me to this Way.

Interp. But met you with no Opposition before you set out of Doors?

Chr. Yes, a Neighbour of mine, one Mrs. *Tymorous* (she that was Kin to him that would have persuaded my Husband to go back for fear of the Lions.) She also so Be-fooled me, for as she called it, my *intended desperate Adventure*; she also urged what she could to dishearten me from it; the Hardships and Troubles that my Husband met with in the Way; but all this I got over pretty well. But a Dream that I had of two ill-looking Ones, that I thought did plot how to make me miscarry in my Journey, that hath troubled me; Yea, it still runs in my Mind, and makes me afraid of every one that I meet, lest they should meet to do me a Mischief, and turn me out of my Way. Yea, I may tell my Lord, tho' I would not every body knew it, that between this and the Gate by which we got into the Way, we were both so sorely assaulted, that we were made to cry out Murder; and the Two that made this Assault upon us, were like the Two that I saw in my Dream.

Then said the *Interpreter*, Thy Beginning is good, thy Latter End shall greatly increase. So he addressed himself to *Mercy*, and said unto her, And what moved thee to come hither, Sweet-heart?

Mercy. Then *Mercy* blushed and trembled, and for a while continued silent.

Interp. Then said he, Be not afraid, only believe and speak thy Mind.

Mercy. Then she began, and said, Truly Sir, my want of Experience is that which makes me to covet to be in Silence, and also that fills me with Fears of coming short at last. I cannot tell of Visions

Mercy's Answer. and Dreams, as my Friend *Christiana* can: Nor know I what it is to mourn for my refusing of the Counsel of those that were my good Relations.

Interp. What is it then, dear Heart, that hath prevailed with thee to do as thou hast done?

Mercy. Why, when our Friend here was packing up to be gone from our Town, I and another went accidentally to see her. So we knocked at the Door, and went in. When we were within, and seeing what she was doing, we asked, what was her Meaning? She said, she was sent for to go to her Husband; and then she got up and told us how she had seen him in a Dream, dwelling in a curious Place, among *Immortals*, drinking at his Prince's Table, and singing Praises to him for bringing him thither, &c. Now methought while she was telling these Things unto us, my Heart burned within me; and I said in my Heart, If these Things be true, I will leave my Father and my Mother, and the Land of my Nativity; and I will, if I may, go along with *Christiana*. So I asked her farther of the Truth of these Things, and if she would let me go with her, for I saw now, that there was no Dwelling, but with the Danger of Ruin, any longer in our Town. But yet I came away with a heavy Heart, not that I was unwilling to come away; but that so many of my Relations were left behind. And I am come with all the Desire of my Heart, and will go, if I may.

may, with *Christiana*, unto her Husband and his King.

Interp. Thy setting out is Good, for thou hast given Credit to the Truth; thou art a *Ruth*, who did for the Love she bore to *Naomi*, and to the Lord her God, leave Father and Mother, and the Land of her Nativity, to come out and go with a People she knew not before, *Ruth* ii. 11, 12. *The Lord recompence thy Work, and full Reward be given to thee of the Lord God of Israel, under whose Wings thou art come to rest.*

Now Supper was ended, and Preparation was made for Bed; the Women were laid singly alone, and the Boys by themselves. Now when *Mercy* was in Bed, she could not sleep for Joy, for that now her Doubts of missing at last, were removed farther from her than ever they were before. So she lay blessing and praising God, who had such Favour for her.

They undress themselves for Bed. Mercy's good Night's Rest.

In the Morning they rose with the Sun, and prepared themselves for their Departure; but the *Interpreter* would have them tarry a-while; for, said he, you must go orderly from hence. Then said he to the Damsel that first opened unto them, Take them and have them into the Garden to the Bath, and there wash them, and make them clean from the Soil which they may have gathered in Travelling. Then *Innocent*, the Damsel, took them, and led them into the Garden, and brought them to the Bath; so she told them, That they must wash and be clean, for so her Master would have the Women to do that called at his House, as they were going on Pilgrimage. Then they went in

The Bath of Sanctification.

They wash in it. and washed, yea, they and the Boys and all; and they came out of the Bath, not only sweet and clean, but also much enlivened and strengthened in their Joints. So when they came in, they looked fairer a deal, than when they went out to the washing.

When they were returned out of the Garden from the Bath, the *Interpreter* took them, and looked upon them, and said unto them, *Fair as the Moon.*

They are sealed. Then he called for the Seal where-with they used to be sealed that were washed in the Bath. So the Seal was brought, and he set his Mark upon them, that they might be known in the Places whither they were yet to go: Now the Seal was the Contents and Sum of the Passover, which the Children of *Israel* did eat, *Exod.* xiii. 8, 9, 10. when they came out of the Land of *Egypt*, and the Mark was set between their Eyes. This Seal greatly added to their Beauty, for it was an Ornament to their Faces.

Then said the *Interpreter* again to the Damfel that waited upon the Women, Go into the Vestry, and fetch out Garments for these People: So she went and fetched out White Raiment, and laid it down before him; so he commanded them

They are clothed. to put it on: It was fine Linnen, white and clean. When the Women were thus adorned, they seemed to be a Terror one to the other, so that they could not see that Glory each one in herself, which they could see in each other. Now therefore they began to esteem each better than themselves. For, you are fairer than I am, said one; and, You are more comely than I am, said the other. The Children also stood amazed to see into what Fashion they were brought.

True Humility. The

The Pilgrim's Progress.

45

The *Interpreter* then called for a Servant of his, one *Great-heart*, and bid him take Sword, Helmet, and Shield; and Take these my Daughters, said he, conduct them to the House called *Beautiful*, at which Place they will next rest. So he took his Weapons, and went before them, and the *Interpreter* said *God-speed*. Those also that belonged to the Family sent them away with many a good Wish. So they went on their Way and sang:

*This Place has been our second Stage,
Here we have heard and seen
Those good Things, that from Age to Age,
To others hid have been.
The Dunghil-Raker, Spider, Hen,
The Chicken too, to me
Have taught a Lesson, let me then
Conformed to them be.
The Butcher, Garden, and the Field,
The Robin, and his Bait,
Also the Rotten Tree doth yield
Me Argument of Weight;
To move me for to Watch and Pray,
To strive to be sincere,
To take my Cross up Day by Day,
And serve the Lord in Fear.*

Now I saw in my Dream, That those went on, and *Great-heart* before them; so they went and came to the Place where *Christian's* Burthen fell off his Back, and tumbled into a Sepulchre. Here then they made a Pause. Here also they blessed God. Now, said *Christiana*, it comes into my Mind, what was said to us at the Gate, to wit, That we should have Pardon by Word and Deed; by Word, that is, by the

1 Part, p. 54.



Behold! here how the Slothful are a Sign,
 Hung up, 'cause Holy Ways they did decline:
 See here too, how the Child doth play the Man,
 And Weak grow Strong, when Great-heart leads the

(Van.

Pro
tain
some
or i
hear
us h
G
don
ther
Wa
So t
mor
you
have
by l
Gate
this
Righ
spilt
Ch
what
Gr
have
Ch
Gr
must
to spe
two M
imposs
tures
ousnes
as ead
parate
Right
so as t

Promise ; by Deed, to wit, in the Way it was obtained. What the Promise is, of that I know something. But what it is to have Pardon by Deed, or in the Way that it was obtained, Mr. *Great-heart*, I suppose you know, which if you please, let us hear you discourse of.

Great-heart. Pardon by the Deed done, is Pardon obtained by some one for another that hath need thereof ; not by the Person pardoned, but in the Way, saith another, in which I have obtained it.

So then to speak to the Question

more at large : The Pardon that you and *Mercy*, and those Boys have obtained by another, to wit, by him that let you in at that Gate ; and he hath obtained it in this double Way ; he has performed

Righteousness to cover you, and spilt his precious Blood to wash you in.

Chr. But if he parts with his Righteousness to Us, what will he have for Himself ?

Great-heart. He has more Righteousness than you have need of, or than He needeth himself.

Chr. Pray make that appear.

Great-heart. With all my Heart ; but first, must premise, That he of whom we are now about to speak, is one that hath not his Fellow. He has two Natures in one Person, plain to be distinguished, impossible to be divided. Unto each of those Natures a Righteousness belongeth, and each Righteousness is essential to that Nature. So that one may as easily cause the Natures to be extinct, as to separate its Justice or Righteousness from it. Of these Righteousnesses therefore we are made Partakers, so as that they, or any of them should be put upon

us, that we might be made just and lively thereby. Besides this, there is a Righteousness which this Person has as these two Natures are joined in one. And this is not the *Righteousness* of the *God-head* as distinguished from the *Manhood*; nor the *Righteousness* of the *Manhood*, as distinguished from the *God-head*, but a *Righteousness* which standeth in the Union of both Natures; and may properly be called the *Righteousness* that is essential to its being prepared of God to the Capacity of the *Mediatory Office* which he was intrusted with. If he parts with his first *Righteousness*, he parts with his *God-head*: If he parts with his second *Righteousness*, he parts with the *Purity* of his *Manhood*: If he parts with the third, he parts with that Perfection which capacitates him to the Office of Mediation. He has therefore another *Righteousness*, which standeth in *Performance*, or *Obedience* to a *Revealed Will*; and that is what he puts upon Sinners, and that by which they are covered. Wherefore he saith, *As by one Man's Disobedience many were made Sinners; so by the Obedience of one many shall be made Righteous*, Rom. v. 19.

Chr. But are the other *Righteousnesses* of no Use to us?

Great. Yes; for tho' they are essential to his Nature and Office, and cannot be communicated unto another, yet 'tis by Virtue of them that the *Righteousness* that justifies, is for that Purpose efficacious. The *Righteousness* of his *Manhood* giveth Capacity to his Obedience to justify, and the *Righteousness* that standeth in the Union of these two Natures to his Office, giveth Authority to that *Righteousness* to do the Work for which it was ordained.

So then here is a *Righteousness*, that Christ as
God,

The Pilgrim's Progress.

49

God, has no need of, for he is God without it ; Here is a *Righteousness* that Christ as Man has no need of to make him so, for he is a perfect Man without it. Again, Here is a *Righteousness*, that Christ as God-Man has no need of ; for he is perfectly so without it. Here then is a *Righteousness*, that Christ as God, and as God-Man had no need of with Reference to himself, and therefore he can spare it ; a *justifying Righteousness*, that he for himself wanteth not, and therefore giveth it away. Hence 'tis called the *Gift of Righteousness*. This *Righteousness*, since Christ Jesus the Lord has made himself under the Law, must be given away ; for the Lord doth not only bind him that is under it *to do justly, but to use Charity*, Rom. v. 17. Wherefore, he must, or ought, by the Law, if he hath two Coats, to give one to him that has none. Now our Lord indeed hath two Coats, one for himself, and one to spare ; wherefore he freely bestows one upon those that have none. And thus *Christiana* and *Mercy*, and the rest of you that are here, doth your Pardon come by *Deed* or by the *Work* of another Man. Your Lord Christ is he that worked, and hath given away what he wrought for, to the next Beggar he meets.

But again : In order to Pardon by *Deed*, there must be something paid to God as a *Price*, as well as something prepared to cover us withal. Sin has delivered us up to the just Course of a Righteous Law : Nay, from this Course we must be justified by way of *Redemption*, a Price being paid for the Harms we have done, and this by the *Blood* of our Lord, who came and stood in your Place and died your Death for your Transgressions. Thus has he ransomed you from your Transgressions by
Blood,

The Second part of

Blood, and covered your polluted and deformed Souls with Righteousness, Rom. viii. 31. For the Sake of which God passeth by you, and will not hurt you, when he comes to judge the World, Gal. xiii. 13.

Christiana affected with this Way of Redemption.

and my Children, do you remember also. But, Sir, Was not this it that made my good *Christian's* Burthen fall off from his Shoulder, and that made him give three Leaps for Joy.

How the Strings that bound Christian's Burthen to him were cut.

Great. Yes, 'twas the Belief of this that cut those Strings that could not be cut by other Means; and 'twas to give him a Proof of the Virtue of this, that he was suffered to carry his Burthen to the Cross.

Chr. I thought so; for tho' my Heart was lightful and joyous before, yet it is ten times more light-some now. And I am persuaded by what I have felt, tho' I have felt but little as yet, That if the most burthened Man in the World was here, and did see and believe as now I do, 'twould make his Heart more merry and joyful.

How Affection to Christ is begot in the Soul.

Great. There is not only Comfort and the Ease of the Burthen brought to us, by the Sight and Consideration of these, but an endeared Affection begot in us by it; for who can, if he doth but once think that Pardon comes not only by Promise, but thus be affected with the Ways and Means of Redemption, and so with the Man that hath wrought it for him.

Chr.

The Pilgrim's Progress.

31

Chr. True, methinks, it makes my Heart bleed to think that he should bleed for me. Oh! thou loving One, Oh! thou blessed One, Thou deservest to have me; thou hast bought me; Thou deservest to have me all; thou hast paid for me Ten Thousand times more than I am worth!

1 Part, p. 44.

Cause of the Admiration.

No marvel that this made the Water stand in my Husband's Eyes, and that it made him trudge so nimbly on: I am persuaded he with'd me with him; But, vile Wretch that I was, I let him come all alone! Oh! *Mercy*, that thy Father and Mother were here; yea, and Mrs. *Timorous* also: Nay, I could wish now with all my Heart, that here was Madam *Wanton* too; truly their Hearts would be affected; nor could the Fear of the one, nor the powerful Lusts of the other, prevail with them to go Home again, and refuse to become good Pilgrims.

Great. You speak now in the Warmth of your Affection; will it think you, be always thus with you? Besides, that is not communicated to every one, nor to every one that did see your JESUS bleed.

To be affected with Christ, and with what he has done, is a Thing special.

There were those that stood by, and saw that the Blood run from the Heart to the Ground, and yet was so far off this, that instead of becoming his Disciples, did harden their Hearts against him. So that all you have, my Daughters, you have by peculiar Impression, made by a Divine contemplating upon what I have spoken to you. Remember that it was told you, that the Hen by that *common Call*, gives no Meat to her Chickens. This you have heretofore by a special Grace.

Now therefore I saw in my Dream, That they went

Simple, Sloth, and Presumption hanged, and why.

went on until they were gone to the Place that *Simple, Sloth, and Presumption* lay and slept in, when *Christian* went by on Pilgrimage: And behold they were hanged up in Irons, a little Way off, on the other Side.

Mercy. Then said *Mercy* to him that was their Guide and Conductor, What are these three Men? And for what are they hanged here?

Great. These three Men were Men of bad Qualities. They had no Mind to be Pilgrims themselves, and whosoever they could they hinder'd; they were for Sloth and Folly themselves, and whosoever they could persuade, they made so too, and withal taught them to presume that they should do well at last. They were asleep when *Christian* went by, and now you go by, they are hanged.

Mercy. But could they persuade any one to be of their Opinion?

Great heart. Yes, they turned several out of the Way. There was *Slow-pace*, that they persuaded to do as they. They also prevailed with one *Short-mind*, with one *No-heart*, with one *Linger-after-lust*, and with one *Sleepy-head*, and with a

young Woman, her Name was *Dull*, to turn out of the Way, and become as they. Besides, they brought up an ill Report of your Lord, persuading others, that he was a hard Task-master. They also brought up an evil Report of the Good Land, saying, That it was not half so good as some pretended it was. They also began to villify his Servants, and to count the best of them meddlesome, troublesome Busy-bodies: Further, They would call the

Bread

The Pilgrims Progress. 53

Bread of God, Husks, the Comfort of his Children, Fancies, the Travel and Labour of Pilgrims, Things to no Purpose.

Chr. Nay, said Christiana, if they were such, they shall never be bewailed by me, they have but what they deserve; and I think it well that they stand so near the Highway, that others may see and take Warning. But had it not been well if their Crimes had been Engraven on some Pillar of Iron or Brass, and left here, where they did their Mischief, for a Caution to other bad Men.

Great. So it is, you may well perceive, if you go but a little to the Wall.

Mercy. No, no, let them hang, and their Names rot, and their Crimes live for ever against them; I think it is a high Favour that they are hanged before we came hither; who knows else what they might have done to such poor Women as we are? Then she turned it into a Song, saying,

Now then you Three hang there, and be a Sign

To all that shall against the Truth combine:

And let him that comes after, fear this End,

If unto Pilgrims he is not a Friend:

And thou, my Soul, of all such Men beware,

That unto Holiness Opposers are.

Thus they went on, till they came at the Foot of the Hill Difficulty, where again their good Friend Mr. Great-heart took an Occasion to tell them what happened there when *Christian* himself went by. So he had them first to the Spring. Lo, said he, this is the Spring that *Christian* drank of before he went up this Hill, and then it was clear and good, but now it is dirty with the Feet of some that are not desirous that Pilgrims

I Part, p. 61.

Ezek. xlv. 18.

'Tis difficult get-

here

54. The Second part of

ting of good Doctrine in erroneous Times.

here should quench their Thirst. Thereat Mercy said, And why envious, I trow? But said the Guide, It will do, if taken up and put into a Vessel that is sweet and good; for then the Dirt will sink to the Bottom, and the Water come out by itself more clear. Thus, therefore Christiana and her Companions were compell'd to do. They took it up, and put it into an Earthen Pot, and so let it stand till the Dirt was gone to the Bottom, and then they drank thereof.

Next, he shewed them the two By-ways that were at the Foot of the Hill, where Formality and Hypocrisy lost themselves. And said he, These are

By-paths that barred up, will not keep all from going therein.

dangerous Paths: Two were he cast away, when Christian came by. And although you see the Ways are since stopped up with Chains, Post, and a Ditch, yet

there are some that will chuse to adventure here, rather than take the Pains to go up this Hill.

Chr. The Way of Transgressors is hard, Prov. iii. 15. 'Tis a Wonder they can get into their Way without Danger of breaking their Necks.

Great-heart. They will venture; yea, if any Time any of the King's Servants do happen to see them, and do call upon them, and tell them, That they are in the wrong Ways, and bid them beware of the Danger, then they will railingly return them an Answer, and say, As for the Way that thou hast spoke unto us in the Name of the King, we will not hearken unto thee, but we will certainly do whatsoever Thing goeth out of our Mouths, &c. Jer. xlv. 16, 17. Nay, if you look a little farther, you shall see that these Ways are made cautionary enough, not only by the

The Pilgrim's Progress. 55

these Posts, Ditch, and Chain, but also by being hedged up, yet they will chuse to go there.

Chr. They are idle, they love not to take Pains, up Hill-ways is unpleasant to them. So it is fulfilled unto them, as 'tis written, *The Way of the slothful Man is an Hedge of Thorns*; yea, they will rather chuse to walk upon a Snare, than to go up this Hill, and the rest of this Way to the City.

The Reason why some do chuse to go in by By-paths.
Prov. xv. 19.

Then they set forward, and began to go up the Hill, and up the Hill they went; but before they got up to the Top, *Christiana* began to pant, and said, I dare say this is a breathing Hill; no marvel if they that love their Ease more than their Souls, chuse to themselves a smoother Way. Then said *Mercy*, I must sit down; also the least of the Children began to cry. Come, come, said *Great-heart*, sit not down here, for a little above is the Prince's Arbour. Then he took the little Boy by the Hand, and led him thereto.

The Hill puts the Pilgrims to it.

When they were come to the Arbour, they were willing to sit down, for they were all in a pelt-ing Heat. Then said *Mercy*, *How sweet is Rest to them that labour!*

They sit in the Arbour. 1 Part, Page 62, 63.
Mat. xi. 28.

And how good is the Prince of Pilgrims to provide Resting-places for them! Of this Arbour I have heard much; but I never saw it before. But let us beware of Sleeping; for I have heard that it cost poor *Christian* dear.

Then said Mr. *Great-heart* to the little Ones, Come, pretty Boys, How do you do? What think you now of going on Pilgrimage? Sir, said the least, I was

I was almost beat out of Heart; but I thank you for lending me a Hand at my Need. And I remember what my Mother hath told me, namely, That the Way to Hell is down Hill. But I had rather go up the Ladder to Life, than down the Hill to Death.

Which is hardest, up Hill, or down Hill. Then said *Mercy*, but the Proverb is, *To go down the Hill is easy*. But *James* said, (for that was his Name) The Day is coming, when to my Opinion, going down Hill will be hardest.

They refresh themselves. *Christ*. Come, said *Christiana*, will you eat a Bit to sweeten your Mouths, while you sit here to rest your Legs?

For I have here a Piece of Pomegranate which Mr. Interpreter put into my Hand, just when I came out of his Doors; he gave me also a Piece of an Honey-comb, and a little Bottle of Spirits.

I thought he gave you something, said *Mercy*, because he called you aside. Yes, so he did, said the other. But, said *Christiana*, It shall be still as I said it should when at first we came from Home; thou shalt be a sharer in all the Good I have; because thou so willingly didst become my Companion. Then she gave to them, and they did eat, both *Mercy* and the Boys.

And said *Christiana* to Mr. Great-heart, Sit Will you do as we? But he answered, You are going on a Pilgrimage, and presently I shall return. Much Good may what you have do to you. At Home I eat the same every Day. Now when they had eaten and drank, and chatted a little longer, their Guide said to them, The Day wears away; you think good, let us prepare to be going. So they



The Pilgrim's Progress

57 82

Here Christian slept and dropt his Roll.



not up to go, and the little Boys went before; but
 ay; *Christiana* forgot to take her Bottle of Spirits
 so the with her, so she sent her little Boy back to fetch it.
 when said *Mercy*, I think this is a losing Place.

Here

Here *Christian* lost his Roll, and here *Christiana* left her Bottle behind her. Sir, What is the Cause of this? So their Guide made Answer, and said, The Cause is Sleep, or Forgetfulness; some

sleep when they should keep awake, and some forget when they should remember: And this is the very Cause, why often at the Resting-places, some Pilgrims, in some Things, come off Losers. Pilgrims should watch, and remember what they have already

Mark this,
1 Part, p. 65.

received under their greatest Enjoyments; but for want of doing so, oftentimes their Rejoicings end in Tears, and their Sun-shine in a Cloud; witness the Story of *Christian* at this Place.

When they were come to the Place where *Mistrust* and *Timorous* met *Christian*, to persuade him to go back for Fear of the Lions, they perceived as it were a Stage, and before it, towards the Road, a broad Plate, with a Copy of Verses written thereon, and underneath, the Reason of the raising up of that Stage in that Place: The Verses were these:

Let him that sees this Stage, take heed

Unto his Heart and Tongue:

Lest that he doth not here be-speed,

As some have long ago.

The Words underneath the Verses were, *This Stage was built to punish such upon, who through Timoroufness and Mistrust, shall be afraid to go further on Pilgrimage. Also on this Stage, both Mistrust and Timorous were burnt through the Tongue with a hot Iron, for endeavouring to hinder Christian on his Journey.*

Then said *Mercy*, This is much-like to the Saying of the Beloved, *Psalms cxv. 3, 4. What shall be*

given

The Pilgrims Progress.

59

Open unto thee? Or what shall be done unto thee, thou
Tongue? Sharp Arrows of the Mighty, with Coals
of Juniper.

So they went on till they came within Sight of
the Lions. Now, as Mr. Great-

heart was a strong Man, he was

not afraid of a Lion. But when

they were come up to the Place

where the Lions were, the Boys

that went before, were glad to

be behind, for they were afraid

of the Lions; so they stepped back,

and went behind. At this their

Guide smiled and said, How now,

Boys, do you love to go before when no Danger

is at approach, and love to come behind so soon as

the Lions appear?

Now as they went on, Mr. Great-heart drew his

sword, with Intent to make Way for the Pilgrims

Spight of the Lions. Then there appeared one,

that it seems had taken upon him

to back the Lions; and he said to

the Pilgrims Guide, What is the

Cause of your coming hither?

Now the Name of this Man was Grim the Giant,

Bloody-man, because of his slaying of Pilgrims,

he was of the Race of Giants.

Great. Then said the Pilgrims Guide, These

Women and Children are going on Pilgrimage, and

this is the Way they must go, and go it they shall,

be without sight of thee and the Lions.

Grim. This is not their Way, neither shall they

go therein. I am come forth to withstand them,

unto that End will back the Lions.

Now to say the Truth, by Reason of the Fierce-

ness

ness of the Lions, and of the grim Carriage of him that did back them, this Way had of late laid much unoccupied, and was almost grown over with Grass.

Chr. Then said *Christiana*, Though the Highways have been unoccupied heretofore, and tho' the Travellers have been made in Times past to walk through By-paths, it must not be so now I am risen, Now I am risen a Mother in Israel, *Jud. vi. 6, 7.*

Grim. Then he swore by the Lions, but it should, and therefore bid them turn aside, for they should have no Passage there.

But *Great-heart* their Guide made first his Approach unto *Grim*, and laid so heavily at him with his Sword, that he forced him to retreat.

A Fight betwixt Grim and Great-heart. *Grim.* Then said he (that attempted to back the Lions) Will you slay me on my own Ground?

Great-heart. 'Tis the King's Highway that we are in, and in this Way it is that thou hast placed the Lions; but these Women and Children, tho' weak, shall hold on their Way in spite of thy Lions. And with that he gave him again a downright Blow, and brought him upon his Knees. With this Blow he also broke his Helmet, and with the next he cut off an Arm. Then did the Giant roar so hideously, that his Voice frightened the Women, and yet they were glad to see him lie sprawling upon the Ground. Now these Lions were

The Victory. Chained, and so of themselves could do nothing. Wherefore when old *Grim*, that intended to back them, was dead, *Great-heart* said to the Pilgrim, Come now, follow me, and no Hurt shall happen to you from the Lions. Therefore they went on, but the Women

The pilgrim's progress.

61

Women trembled as they passed by them ; the Boys also looked as if they would die ; but they all got by without further Hurt.

Now when they were within Sight of the Porter's Lodge, they soon came up to it, but they made the more Haste after this, to go thither, because 'twas dangerous travelling there in the Night. So when they were come to the Gate, the Guide knocked, and the Porter cried, *Who's there ?* But as soon as the Guide had said, *It is I,* he knew

*They come to the
Porter's Lodge.*

his Voice, and came down ; (for the Guide had oft before that come thither as a Conductor of Pilgrims.) When he was come down, he opened the Gate, and seeing the Guide standing just before it, (for he saw not the Women, for they were behind him) he said unto him, How now, Mr. *Great-heart*, what is your Business here so late at Night ? I have brought, said he, some Pilgrims hither, where by my Lord's Commandment, they must lodge : I had been here some Time ago, had I not been opposed by the Giant that used to back the Lions : But I, after a long and tedious Combat with him, have cut him off, and brought the Pilgrims hither in Safety.

*Great-heart
attempts to go
back.*

Port. Will you not go in, and stay till Morning ?

Great. No, I will return to my Lord To-night.

Chr. Oh ! Sir, I know not how to be willing you should leave us in our Pilgrimage, you have been so faithful and so loving to us ; you have fought so stoutly for us ; you have been so hearty in counselling us, that I shall never forget your Favour towards us.

*The Pilgrims
implore his Com-
pany still.*

D

Macy.

Mercy: Then said *Mercy*, O that we might have thy Company to our Journey's End! How can such poor Women as we, hold out in a Way so full of Troubles as this Way is, without a Friend and Defender?

James. Then said *James*, (the Youngest of the Boys) Pray Sir, be persuaded to go with us, and help us, because we are so weak, and the Way so dangerous as it is.

Great-heart. I am at my Lord's Commandment; if He will allot me to be your Guide quite through, I will willingly wait upon you; but here you failed at first; for when He bid me to come thus far with you, then you should have begged of him to have granted your Request. However, at present I must withdraw; and so, good *Christiana*, *Mercy*, and my brave Children, Adieu.

Then the Porter, Mr. *Watchful*, asked *Christiana* of her Country, and her Kindred; and she said, I came from the City of *Destruction*. I am a Widow-Woman, and my Husband is dead; his Name was *Christian*, the Pilgrim. How, said the Porter, was he your Husband? Yes, said she, and these are his Children; and this (pointing to *Mercy*) is one of my Towns-Women. Then the Porter rang the Bell, as at such Time he was wont, and there came to the Door one of the Damsels, whose Name was *Humble-mind*. And to her the Porter said, Go tell it within, That *Christiana*, the Wife of *Christian*,

*Joy at the
News of the Pil-
grims coming.*

and her Children are come hither on Pilgrimage. She went in therefore and told it. But Oh! what Noise for Gladness was therein, when the Damsel did but drop the Word out of her Mouth.

So

So they came in Haste to the Porter, for *Christiana* stood still at the Door : Then some of the most grave said unto her, Come in, *Christiana* ; come in, thou Wife of that good Man ; come in, thou blessed Woman ; come in, with all that are with thee. So she went in, and they followed her that were her Children and Companions. Now when they were gone in, they were had into a very large Room, where they were bidden to sit down : So they sat down, and the Chief of the House were called to see and welcome the Guests. Then they came in, and understanding who they were, did salute each other with a Kiss, and said, Welcome, ye Vessels of the Grace of God ; welcome to us, you faithful Friends.

*A Christian's
Love is kindled
at the Sight of
one another.*

Now, because it was something late, and because the Pilgrims were weary with their Journey, and also made faint with the Sight of the Fight, and of the terrible Lions, therefore they desired as soon as might be, to prepare to go to Rest, *Exod. xii. 31.* Nay, said those of the Family, Refresh yourselves with a Morfel of Meat ; for they had prepared for them a Lamb, with the accustomed Sauce belonging thereto, *John i. 29.* For the Porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their Prayers with a Psalm ; they desired they might go to Rest. But let us, said *Christiana*, if we may be so bold as to chuse, be in that Chamber that was my Husband's when he was here ; so they had them up thither, and they all lay in a Room. When they were at Rest, *Christiana* and *Mercy* enter'd into Discourse about Things that were convenient.

1 Part, p. 82.

Christ's Bosom is for all Pilgrims.

Chr. Little did I think when my Husband went on Pilgrimage, that I should ever have followed him.

Mercy. And you as little thought of lying in his Bed, and in his Chamber to rest you as you do now.

Chr. And much less did I ever think of seeing his Face with Comfort, and of worshipping the Lord the King with him ; and now I believe I shall.

Mercy. Hark, don't you hear a Noise?

Chr. Yes, 'tis I believe, a Noise of Musick for Joy we are here.

Musick. *Mercy.* Wonderful ! Musick in the House, Musick in the Heart, and Musick also in Heaven for Joy we are here.

Thus they talked a while, and then betook themselves to Sleep. So in the Morning when they were awake, *Christiana* said to *Mercy*,

Mercy did laugh in her Sleep. *Chr.* What was the Matter that you did laugh in your Sleep To-night ? I suppose you was in a Dream.

Mercy. So I was, and a sweet Dream it was : But are you sure I laughed ?

Chr. Yes, you laughed heartily ; but prithee, *Mercy* tell me thy Dream.

Mercy's Dream. *Mercy.* I was Dreaming that I sat all alone in a solitary Place, and was bemoaning the Hardness of my Heart.

Now I had not sat there long, but methought many were gather'd about me to see me, and to hear what it was that I said. So they hearken'd, and I went on bemoaning the Hardness of my Heart. At this some of them laughed at me, some called me Fool, and some began to thrust me about. With that, methought,

The Pilgrim's Progress. 65

methought I looked up, and saw one coming directly to me, and said, *Mercy*, What ails thee? Now when he had heard me make my Complaint, he said,

*What her
Dream was.*

Peace be to thee. So he wiped my Eyes with his Handkerchief, and clad me in Silver and Gold, *Ezek. xxvi. 8, 9, 10, 11.* He put a Chain about my Neck, Ear-rings in my Ears, and a beautiful Crown upon my Head. Then he took me by the Hand, and said, *Mercy*, come after me. So he went up, and I followed, till we came to a Golden Gate. Then he knockd, and when they within had opened, the Man went in, and I followed him up to a Throue upon which One sat, and He said to me, Welcome Daughter. The Place looked bright and twinkling like the Stars, or rather like the Sun, and I thought that I saw your Husband there; so I awoke from my Dream. But did I laugh?

Chr. Laugh! Aye, and well you might, to see yourself so well. For you must give me Leave to tell you that it was a good Dream, and that as you have begun to find the First Part true, so you shall find the Second at last. God speaks once, yet Men perceiveth it not; in a Dream, in a Vision of the Night, when deep Sleep falleth upon Men, in slumbering upon the Bed, *Job xxxiii. 14, 15.* We need not when a Bed, lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his Voice. Our Hearts do 'wake when we sleep, and God can speak unto us then by Words, by Proverbs, by Signs and Similitudes, as well as if one was awake.

Mercy. Well, I am glad of my Dream, for I hope e'er long to see it fulfilled.

*Mercy glad
of her Dream.*

The Second Part of

Chr. I think it is now high Time to rise.

Mer. Pray, if they invite us to stay a-while, let us willingly accept of the Proffer. I am the willingest to stay a-while here, to grow better acquainted with these Maidens, *Prudence*, *Piety*, and *Charity*.

Chr. We shall see what they will do. So when they were up and ready, they came down, and they asked one another about their Rest.

Mer. Very good, said *Mercy*, It was one of the best Night's Lodging that ever I had in my Life.

Then said *Prudence* and *Piety*, If you will be persuaded to stay here a-while, you shall have what the House will afford.

They stay some Time.

Char. Aye, and that with a very good Will, said *Charity*. So they consented, and staid there about a Month and above. And because *Prudence* would

Prudence desires to catechise Christiana's Children.

see how *Christiana* had brought up her Children, she asked Leave of her to Catechise them: So she gave her free Consent. Then she began with the Youngest.

Prud. And she said, Come, *James*, Canst thou tell me who Made thee?

James catechis'd. *James.* God the Father, God the Son, and God the Holy Ghost.

Prud. Good Boy. And canst thou tell who Saved thee?

James. God the Father, God the Son, and God the Holy Ghost.

Prud. Good Boy still: But how doth God the Father save thee?

James. By his Grace.

Prud. How doth God the Son save thee?

James. By his Illumination, by his Renovation, and by his Preservation. Then

The Pilgrim's Progress. 67

Then said *Prudence* to *Christiana*, You are to be commended for thus bringing up your Children. I suppose I need not ask the rest these Questions, since the Youngest of them can answer them so well. I will therefore apply myself to the next Youngest. *Joseph catechis'd.*

Then she said, Come *Joseph*, (for his Name was *Joseph*) will you let me Catechise you?

Joseph. With all my Heart.

Prud. What is Man?

Joseph. A reasonable Creature, made so by God, as my Brother said.

Prud. What is supposed by this Word *saved*?

Joseph. That Man by Sin, has brought himself into a State of *Captivity* and *Misery*.

Prud. What is supposed by his being *saved* by the *Trinity*?

Joseph. That Sin is so great and mighty a Tyrant that none can pull us out of his Clutches, but God; and that God is so good and loving to Man, as to pull him indeed out of this miserable State.

Prud. What is God's Design in saving poor Man?

Joseph. The Glorifying of his Name, his Grace and Justice, &c. and the everlasting Happiness of his Creature.

Prud. Who are They that must be saved?

Joseph. Those that accept of his *Salvation*.

Prud. Good Boy, *Joseph*, thy Mother has taught thee well, and thou hast hearken'd to what she has said unto thee.

Then said *Prudence* unto *Samuel*, who was the Eldest but one,

Prud. Come *Samuel*, are you willing that I should Catechise you?

Sam. Yes, forsooth, if you please.

Samuel cate-
chis'd.

Prud. What is Heaven?

Sam. A Place and State most blef-
fed, because God dwelleth there.

Prud. What is Hell?

Sam. A Place and State most woeful, because it is
the Dwelling-place of Sin, the Devil, and Death.

Prud. Why wouldest thou go to Heaven?

Sam. That I may see God, and serve him with-
out Weariness; and that I may see Christ, and love
him everlastingly; that I may have that Fulness of
Holy Spirit in me, which I can by no Means here
enjoy.

Prud. A very good Boy, and also one that has
learned well.

Matthew ca-
techis'd.

Then she address'd herself to
the Eldest, whose Name was *Mat-*
thew, and said to him, Come,

Matthew, shall I catechise you?

Mat. With a very good Will.

Prud. I ask then, If there was ever any Thing
that had been antecedent to, or before God?

Mat. No, for God is Eternal; nor is there any
thing, excepting Himself, that had a Being until the
Beginning of the First Day: *For in Six Days the Lord*
made Heaven and Earth, and all that in them is.

Prud. What do you think of the Bible?

Mat. It is the Word of God.

Prud. Is there nothing written therein but what
you understand?

Mat. Yes, a great deal.

Prud. What do you do when you meet with
Places that you do not understand?

Mat. I think God is wiser than I. I pray also
that he will be pleas'd to let me know all therein
that he knows will be for my Good.

Prud.

The Pilgrim's Progress.

69

Prud. How do you believe as touching the Resurrection of the Dead?

Mat. I believe they shall rise the same as they was buried; the same in Nature, tho' not in Corruption. And I believe this upon a double Account. First, Because God has promised it. Second, Because he is able to perform it.

Then said *Prudence* to the Boys, You must still hearken to your Mother, for she can learn you more. You must also diligently give Ear to what good Talk you shall hear from others; for your Sake do they speak good Things. Observe also, and that with Cheerfulness, when the Heavens and the Earth do teach you; but especially be much in the Meditation of that Book that was the Cause of your Father's becoming a Pilgrim. I for my Part, my Children, will teach you what I can while you are here, and shall be glad if you will ask me Questions that tend to Godly Edifying.

*Prudence's
Conclusion upon
the Catechising of
the Boys.*

Now when these Pilgrims had been in this Place a Week, *Mercy* had a Visitor that pretended some Good-will unto her, and his Name was *Mr. Brisk*, a Man of some Breeding, and that pretended to Religion; but a Man that stuck very close to the World. So he came once or twice, or more to *Mercy*, and offer'd Love unto her: Now *Mercy* was of a fair Countenance, and therefore the more alluring.

*Mercy has a
Sweet heart.*

Mercy's Temper.

Her Mind also was, To be always busying herself in doing; for when she had nothing to do for herself, she would be making Hose and Garments for others, and would bestow them on those that had need:

The Second Part of

need : And Mr. *Brisk* not knowing where or how she disposed of what she made, seemed to be greatly taken for that he found her never idle. I warrant her a good Housewife, quoth he to himself.

*Mercy enquires
of the Maids
concerning Mr.
Brisk.*

Mercy then revealed the Business to the Maidens that were of the House, and enquired of them concerning him, for they did know him better than she. So they told her that he was a very busy Young Man, and one that pretended to Religion ; but was, as they feared, a Stranger to the Power of that which is Good.

Nay then, said *Mercy*, I will look no more on him, for I purpose never to have a Clog to my Soul.

Prudence then replied, That there needed no great Matter of Discouragement to be given to him ; her continuing so as she had begun to do for the Poor, would quickly cool his Courage.

So the next Time he comes, he finds her at her old Work, making of Things for the Poor. Then said he, What always at it ? Yes, said she, either for myself, or for others : And what canst thou earn a Day, quoth he ? I do these

*Talk betwixt
Mercy and Mr.
Brisk.*

Things, said she, *That I may be rich in good Works, laying up a good Foundation against the World to come, that I may lay hold on Eternal Life,* 1 Tim. vi. 17, 18, 19. Why prithe, what dost thou do with them, said he ? *Cloath the Naked*, said she. With

*He forsakes
her, and why.*

that his Countenance fell, so he forbore to come to her again. And when he was asked the Reason why, he said, *That Mercy was a pretty Lass, but had ill Conditions.*

When

When he had left her, *Prudence* said, Did not I tell thee that Mr. *Brisk* would soon forsake thee? Yea, he will raise up an ill Report of thee: For notwithstanding his Pretence to Religion, and his seeming Love to *Mercy*, yet *Mercy* and he are of Tempers do different, that I believe they will never come together.

Mercy in the Practice of Mercy rejected, while the Name of Mercy is liked.

Mercy. I might have had Husbands before now, though I spake not of it to any one.

Prud. *Mercy* in our Days is little set by, any farther than as to its Name: The Practice which is set forth by the Conditions, there are but few that can abide.

Mer. Well, said *Mercy*, if nobody will have me, I will die a Maid, for my Conditions shall be to me as a Husband. For I cannot change my Nature: And to have one that lives cross to me in this, I purpose never to admit of so long as I live: I had a Sister named *Bountiful*, married to one of those Churls, but he and she could not agree; but because my Sister was resolved to do as she had begun, that is, to shew Kindness to the Poor, therefore her Husband first cried her down at the Cross, and then turned her out of Doors.

Mercy's Resolution.

How Mercy's Sister was served by her Husband.

Prud. And yet he was a Professor, I warrant ye.

Mercy. Yes, such a one as he was, and of such as the World is now full; but I am for none of them all. Now *Matthew*, the Eldest Son of *Christiana* fell sick, and his Sickneſs was sore upon him, for he was much pained in his Bowels, so that he was

Matthew falls sick.

with it at Times, pulled as it were both Ends together. There dwelt also not far from thence, one Mr. Skill, an ancient and well-approved Physician. So *Christiana* desired it, and they sent for him, and he came. When he enter'd the Room, and had a little observed the Boy, he concluded that he was sick of the Gripes. Then he said unto

Gripes of Conscience. The Physician's Judgment.

his Mother, What Diet has *Matthew* of late fed of? Diet, said *Christiana*, nothing but what is wholesome. Then the Physician

answered, This Boy has been tampering with something that lies in his Maw undigested, and that will not away without Means. And I tell you he must be purged, or else he will die.

Samuel puts his Mother in mind of the Fruit his Brother did eat.

Sam. Then said *Samuel*, Mother, What was that my Brother did gather and eat, so soon as we were come from the Gate that is at the Head of this Way? You

know that there was an Orchard on the other Side of the Wall, and some of the Trees hung over, and my Brother did pluck and eat.

Chr. True, my Child, said *Christiana*, he did taste thereof, and did eat; naughty Boy as he was.

Skill. I knew he had eaten something that was not wholesome Food, and that Food, to wit, that Fruit is even the most hurtful of all; it is the Fruit of *Belzebub's* Orchard; I do marvel that none did warn you of it; many have died thereof.

Chr. Then *Christiana* began to cry, and she said, O naughty Boy! and careless Mother! what shall I do for my Son!

Skill. Come, do not be too dejected; the Boy may do well again, but he must Purge and Vomit.

Chr.

Chr. Pray, Sir, try the utmost of your Skill with him whatever it cost.

Skill. Nay, I hope I shall be reasonable, *Heb. x. 1, 2, 3, 4.* So he made him a Purge, but it was too weak; It was said it was made of the Blood of a Goat, the Ashes of an Heifer, and with some of the Juice of Hyssop, &c. When Mr. *Skill* had seen that Purge was too weak, he made him one to the Purpose; 'twas made *Ex Carne*

Potion prepared. The Latin I borrow.

& *Sanguine Christi*, *John 54, 55, 56, 57.* Mark ix. 49. *Heb. xiv.* (you know Physicians give strange Medicines to their Patients) and was made up into Pills, with a Promise or two, and a proportionable Quantity of Salt. Now he was to take them three at a Time fasting, in Half a Quarter of a Pint of *Tears of Repentance.* When this Potion was prepared, and brought to the Boy,

he was loth to take it, tho' torn with the Gripes, as if he should be pulled in Pieces. Come, come, said the Physician, you must take it: It goes against my Stomach, said the Boy. Pray, Sir, said *Christiana* to Mr. *Skill*, How doth it taste? It hath no ill Taste, said the Doctor: Then she touched the

The Boy loth to take the Physick.

Pills with the Tip of her Tongue. O *Matthew*, said she, this Potion is sweeter than Honey. If thou lovest thy Mother, if thou lovest thy Brother, if thou lovest *Mercy*, if thou lovest thy Life, take it. So with much ado, after a Prayer for the Blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, to sleep, and rest quietly; and put him into a fine Heat, and breathing Sweat, and rid him of his Gripes.

The Mother tastes it, and persuades him.

So in a little Time he got up, and walked about with a Staff, and would go from Room to Room, talking with *Prudence*, *Piety* and *Charity* of his Dis-temper, and how he was healed.

*A Word of God
in the Hand of
Faith.*

So when the Boy was healed, *Christiana* asked Mr. *Skill*, saying, Sir, What will content you for your Pains and Care to me and my Child? And he said, You must pay the *Master of the College of Physicians*, Heb. xii. 11 to 15. according to Rules made in that Case and provided.

Chr. But, Sir, said she, what is this Pill good for else?

*This Pill an Uni-
verse Remedy.*

Skill. It is an Universal Pill; it is good against Diseases that Pilgrims are incident to; and when it is well prepared, it will keep good, Time out of Mind.

Chr. Pray Sir, make me up twelve Boxes of them, for if I can get these, I will never take other Physick.

Skill. These Pills are good to prevent Diseases, as well as to cure when one is sick. Yea, I dare say it, and stand to it; That if a Man would but use this Physick as he should, it will make him live for ever, John vi. 50. But good *Christiana*, thou must give

* *In a Glass
of the Tears of
Repentance.*

these Pills * no other Way, but as I have prescribed; for if you do, they will do no Good. So he gave unto *Christiana* Physick for herself and Boys, and for *Mercy*; and bid *Matthew* take heed how he eat any more Green Plumbs, and kissed him, and went his Way.

It was told you before, that *Prudence* bid the Boys That if at any Time they would, they should ask her some Questions that might be profitable, and she would say something to them.

been
most
P
the
ther
A
and
P
fectu
wha
M
seeing
ward
and
P
to a
And
sweet
the S
with
M
their
P
M
P
from
Ma
Pr
what
M
caused
Pr
is con
Ma
up thr

The Pilgrim's Progress. 75

Mat. Then *Matthew* who had been sick, asked her, Why for the most part *Phylick* should be bitter to our Palates?

Of Phylick.

Prud. To shew how-unwelcome the Word of God and the Effects thereof are to the carnal Heart.

Of the Effects of Phylick.

Mat. Why does *Phylick*, if it does good, Purge and cause to Vomit?

Prud. To shew that the Word, when it works effectually, cleanseth the Heart and Mind. For look what one doth to the Body, the other doth to the Soul.

Mat. What should we learn by seeing the Flame of the Fire go upwards? And by seeing the Beams and sweet Influences of the Sun strike down?

Of Fire, and of the Sun.

Prud. By the going up of the Fire we are taught to ascend to Heaven, by frequent and hot Desires. And by the Sun his sending his Heat, Beams, and sweet Influences downwards, we are taught, That the Saviour of the World, tho' high, reaches down with his Grace and Love to us.

Mat. Where have the Clouds their Water?

Of the Clouds.

Prud. Out of the Sea.

Mat. What may we learn from that?

Prud. That Ministers should fetch their Doctrines from God.

Mat. Why do they empty themselves upon the Earth?

Prud. To shew that Ministers should give out what they know of God to the World.

Mat. Why is the Rainbow caused by the Sun?

Of the Rainbow.

Prud. To shew that the Covenant of God's Grace is confirmed to us in Christ.

Mat. Why do the Springs come from the Seas, up through the Earth?

Prud.

The Second Part of

Prud. To shew that the Grace of God comes to us through the Body of Christ.

Mat. Why do some of the Springs rise out of the Tops of high Hills?

Of the Springs. *Prud.* To shew that the Spirit of Grace shall spring up in some that are Great and Mighty, as well as in many that are Poor and Low.

Of the Candle. *Mat.* Why does the Fire fasten upon the Candle-wick?

Prud. To shew that unless Grace doth kindle upon the Heart, there will be no true Light of Life in us.

Mat. Why is the Wick and Tallow, and all spent to maintain the Light of the Candle?

Prud. To shew that Body and Soul, and all should be at the Service of, and spend themselves to maintain in good Condition, that Grace of God that is in us.

Of the Pelican. *Mat.* Why doth the Pelican pierce her own Breast with her Bill?

Prud. To nourish the young Ones with her Blood, and thereby to shew that Christ the Blessed so loved his Young, his People, to save them from Death by his Blood.

Of the Cock. *Mat.* What may one learn by hearing the Cock crow?

Prud. Learn to remember Peter's Sin, and Peter's Repentance. The Cock's Crowing shews also, that Day is coming on: Let then the Crowing of the Cock put thee in mind of the Last and Terrible Day of Judgment.

Now about this Time the Month was out, wherefore they signify to those of the House, that 'twas convenient for them to be up and going. Then said Joseph to his Mother, It is
They provide to be gone on their Way. con-

con-
of N
Gr
rest
mo
Mr.
to I
was
tition
will
V
they
they
geth
King
table
done
shew
do t
whe
ana,
shew
Eve
give
were
and
that
'Tis
open
and v
T
Jacob
Time
scend
see th

convenient that you forget not to send to the House of Mr. *Interpreter*, to pray him to grant that Mr. *Great-heart* should be sent to be our Conductor the rest of the Way. Good Boy, said she, I had almost forgot. So she drew up a Petition, and prayed Mr. *Watchful* the Porter, to send it by some fit Man, to her good Friend Mr. *Interpreter*; who when it was come, and he had seen the Contents of the Petition, said to the Messenger, Go tell them that I will send him.

When the Family where *Christiana* was, saw that they had a Purpose to go forward, they called the whole House together to give Thanks to their King for sending them such profitable Guests as these. Which

The Weak may call the Strong sometimes to Prayers.

done, they said unto *Christiana*, And shall we not shew thee something, according as our Custom is to do to Pilgrims, on which thou mayest meditate when thou art on the Way? So they took *Christiana*, her Children, and *Mercy* into the Closet, and shewed them one of the Apples

Eve's Apple.

Eve eat of, and that she also did give her Husband, and for the eating of which they were both turned out of Paradise;

A Sight of Sin is amazing.

and asked her, what she thought that was? Then *Christiana* said, 'Tis Food or Poison, I know not which: So they open'd the Matter to her, and she held up her Hands and wonder'd, *Gen. iii. 6. Rom. vii. 24.*

Then they had her to a Place, and shewed her *Jacob's Ladder*. Now at that Time there were some Angels as-

Jacob's Ladder.

scending upon it. So *Christiana* looked and looked to see the Angels go up, so did the rest of the Company.

Then

Then they were going into another Place to shew them something else: But *James* said to his Mother, Pray bid them stay a little longer, for this is a curious Sight. So they turned again, and stood feeding

A Sight of their Eyes with this so Pleasant a Prospect. After this, they had

Christ is taking. them into a Place where there hung up a Golden Anchor; so they bid *Christiana*

Golden Anchor. take it down; for said they, you shall have it with you, *Gen. xxviii.*

12. for 'tis of absolute Necessity that you should have it, that so you may lay hold on that within the Veil, and stand stedfast in case you should meet with turbulent Weather: So they were glad thereof, *John i. 15. Heb. vi. 19. Gen. xxviii. 12.* Then they took them, and had them to the Mount upon which *Abra-*

Of Abraham of- *ham* our Father had offered up *Isaac* his Son, and shewed them

fering up Isaac. the Altar, the Wood, the Fire, and the Knife, for they remain to be seen at this Day.

When they had seen it, they lifted up their Hands, and blessed themselves, and said, Oh! what a Man for Love to his Master, and for Denial to himself, was *Abraham*! After they had shewed them all these

Prudence's Things, *Prudence* took them into the Dining-room, where stood a

Virginals. Pair of excellent Virginals, so she played upon them, and turned what she had shewed them into this excellent Song:

Eve's Apple we have shewed you,

Of that be you aware

You have seen Jacob's Ladder too,

On which the Angels are:

An Anchor you received have,

But let not this suffice,

Untill

*Until with Abra'am you have gave
Your best of Sacrifice.*

Now about this Time one knocked at the Door:
So the Porter opened, and behold Mr. Great-heart
was there; but when he was come in, what Joy
was there! For it came now fresh
again into their Minds, how but
a-while ago he had slain old Grim
Bloody-man, the Giant, and had deliver'd them from
the Lions.

*Mr. Great-
heart comes again.*

Then said Mr. Great-heart to *Christiana*, and to
Mercy: My Lord hath sent each of
you a Bottle of Wine, and also
some parched Corn, together with
a Couple of Pomegranates. He
also has sent the Boys some Figs and Raisins to re-
fresh them in their Way.

*He brings a
Token from his
Lord with him.*

Then they address'd themselves to their Journey,
and *Prudence* and *Piety* went along with them. When
they came to the Gate, *Christiana* asked the Porter,
If any one of late went by. He said, No, on y one
some Time since, who told me, There had been a
Robbery committed on the King's

Robbery.

Highway as you go: But, said he,
the Thieves are taken, and will be Try'd for their
Lives. Then *Christiana* and *Mercy* were afraid, but
Matthew said, Mother, Fear nothing, so long as Mr.
Great-heart is to go with us, and be our Conductor.

Then said *Christiana* to the Por-
ter, I am much obliged to you
for all the Kindnesses that you
have shewed to me since I came

*Christiana
takes her Leave
of the Porter.*

hither; and also that you have been so loving and
kind to my Children; I know not how to gratify
your Kindness; wherefore pray, as a Token of my
Respect

Respect to you accept of this small Mite : So she put a Golden Angel in his Hand, and he made her a

The Porter's Blessing. low Obedience, and said, Let thy Garments be always white, and thy Head want no Ointment.

Let *Mercy* live and not die, and let not her Works be few. And to all the Boys he said, Do you flee youthful Lusts, and follow after Godliness with them that are Grave and Wise ; so shall you put Gladness into your Mother's Heart, and obtain Praise of all that are sober-minded. So they thanked the Porter, and departed,

Now I saw in my Dream that they went forward until they were come to the Brow of the Hill, where *Piety* bethinking herself, cried aloud, Alas ! I have forgot what I intended to bestow upon *Christiana* and her Companions, and I will go back and fetch it ; so she ran and fetched it. When she was gone, *Christiana* thought she heard in a Grove a little Way off, on the Right-hand, a most curious and melodious Note, with Words much like these :

Through all my Life thy Favour is

So frankly shew'd to me,

That in thy House for evermore

My Dwelling-place shall be.

And listening still, she thought she heard another answer it, saying :

For why, the Lord our God is good,

His Mercy is for ever sure ;

His Truth at all Times firmly stood,

And shall from Age to Age endure,

So *Christiana* asked *Prudence*, what it was that made those curious Notes, Song ii. 11, 12. They are, said she, our Country-Birds : They sing these Notes but seldom, except it be at Spring, when they

the
then
she,
in o
whe
Gro
B
again
Loo
Lift
hast
thou
and
thy
N
Valle
Way
they
in th
Place
Apol
they
of.
Mr.
hope
had
Guic
T
ing
had
looki
almo
a gr
it ha
Roar

The Pilgrim's Progress.

81

the Flowers appear, and the Sun shines warm, and then you may hear them all Day long. I often, said she, go to hear them ; we oft-times keep them tame in our House : They are very fine Company for us when we are melancholy ; also they make the Woods, Groves, and solitary Places desirous to be in.

By this Time *Piety* was come again, so she said to *Christiana*, Look here, I have brought thee a List of all those Things that thou hast seen at our House, upon which thou mayest look when thou findest thyself forgetful, and call all those Things again to Remembrance for thy Edification and Comfort.

Piety bestows something on them at parting.

Now they began to go down the Hill, into the *Valley of Humiliation*. It was a deep Hill, and the Way was slippery ; but they were very careful, so they got down pretty well. When they were down in the Valley, *Piety* said to *Christiana*, This is the Place where your Husband met with that foul Fiend *Apollyon*, and where they had the great Fight that they had ; I know you cannot but have heard thereof. But be of good Courage, for so long as you have Mr. *Great-heart* for your Guide and Conductor, we hope you will fare the better. So when these Two had committed the Pilgrims to the Conduct of their Guide, he went forward, and they came after.

They went therefore on as being a little refreshed ; but they had not gone far, before *Mercy*, looking behind her, saw as she thought, something almost like a Lion, and it came a great padding Pace after, and it had a hollow Voice of Roaring, and at every Roar that it gave, it made the Valley eccho, and

Great-heart encourages them.

A Lion.

all

all their Hearts to ach, save the Heart of him that was their Guide. So it came up, and Mr. *Great-heart* went behind, and put the Pilgrims also before him. The Lion also came on a-pace, and Mr. *Great-heart* address'd himself to give him Battle, 1 *Pet.* v. 8. But when he saw that it was determined that Resistance should be made, he also drew back, and came no farther.

Then they went on again, and their Conductor did go before them, till they came to a Place where

A Pit and Darknefs. was cast up a Pit, the whole Breadth of the Way, and before they could be prepared to go over that, a great

Mist and Darknefs fell upon them, so that they could not see. Then said the Pilgrims, Alas! now what shall we do! But their Guide made Answer, Fear not, stand still, and see what an End will be put to this also; so they staid there, because their Path was marr'd.

Mr. Great-heart at the Valley of Humiliation. *Great.* Then said Mr. *Great-heart*, We need not be so afraid of this Valley, for here is nothing to hurt us, unless we procure it ourselves. 'Tis true, *Christian* did here meet with

Apollyon; with him he had also a sore Combat, but that Fray was the Fruit of those Slips that he got in his going down the Hill: For they that get Slips there, must look for Combats here: And hence it is that this Valley has got so hard a Name: For the

common People when they hear some frightful Thing has befallen such

One in such a Place, are of Opinion that Place is haunted with some foul Fiend, or Evil Spirit; when alas! it is the Fruit of their own Doings that such Things befall them.

This *Valley of Humiliation* is of itself as fruitful a Place as any the Crow flies over ; I am persuaded we could hit upon it, we might find somewhere hereabouts, something that might give us an Account why *Christian* was so hard beset in this Place ?

The Reason why Christian was so beset here.

Then *James* said to his Mother, Lo ! yonder stands a Pillar, and it looks as if something was written thereon ; let us go and see what it is. So they went, and found there was written, *Let Christian's Slips be here he came hither, and the Burthen he met with in this Place, be a Warning to those that come after.* Lo ! said their Guide,

A Pillar with an Inscription on it.

did I not tell you that there was something hereabouts that would give Intimation of the Reason why *Christian* was so hard beset in this Place . Then turning to *Christiana*, he said, No Disparagement to *Christian*, more than to many others, whose Happid Lot it was. For 'tis easier going up than down this Hill, and that can be said but of few Hills in all these Parts of the World. But we will leave the good Man, he is at Rest ; he also had a brave Victory over his Enemy : Let Him grant, that dwelleth above, that we fare no worse when we come to be tried, than *Christian* your Husband did.

But we will come again to this *Valley of Humiliation*. It is the best and most fruitful Piece of

This Valley a brave Place.

Ground, in these Parts. It is a fat Ground, and as you see, consisteth much in Meadows ; and if a Man comes to come here in Summer-time, as we do now, he knew not any Thing before thereof, and if he so delighted himself in the Sight of his Eyes, he

might

might see that which would be delightful to him. Behold how green this Valley is, also how beautiful with Lillies! Song ii. 1. John iv. 6. 1 Pet. v. 5. I have also known many Labouring Men that have got good Estates in this *Valley of Humiliation* (for God resisteth the Proud, but giveth Grace to the Humble) for in-

*Men thrive in
the Valley of
Humiliation.*

deed it is a very fruitful Soil, and doth bring forth by Handfuls. Some have wished the next Way to their Father's House were here, that they might be troubled no more with either Hills or Mountains to go over; but the Way is the Way, and there's an End.

Now as they were going along, and talking, they espied a Boy feeding his Father's Sheep. The Boy was in very mean Cloaths, but of a fresh and well-favoured Countenance, and as he sat by himself, he sung: Hark, said Mr. *Great-heart*, to what the Shepherd's Boy saith; so they hearkned, and he said,

He that is down, need fear no Fall,

He that is low, no Pride:

He that is humble, ever shall

Have God to be his Guide.

I am content with what I have,

Little or be it much:

And, Lord, Contentment still I crave,

Because thou savest such.

Fulness to such a Burthen is

That go on Pilgrimage:

Now little, and hereafter Bliss,

Is best from Age to Age.

Then said the Guide, Do you hear him? I w dare to say, this Boy lives a merrier Life, and we more of the Herb called *Heart's-Ease*, in his Bosom than he that is clad in Silk and Velvet: But we proceed in our Discourse.

Phil. vi
12, 13

Heb. xiii.

In this Valley our Lord formerly had his Country-House, he loved much to be here. He loved also to walk in these Meadows, and he found the Air was pleasant: Besides, here a Man shall be free from all the Noise and Hurrying of this Life: All States are full of Noise and Confusion, only the Valley of *Humiliation* is that empty and solitary Place. Here a Man shall not be lett or hindered in his Contemplation, as in other Places he is apt to be. This is a Valley that no Body walks in, but those that love a Pilgrim's Life. And tho' *Christian* had the hard Hap to meet with *Apollyon*, and to enter with him a brisk Encounter; yet I must tell you, that in former Times Men have met with Angels here, have found Pearls here, and have in this Place found the Words of Life, *Hosea* xii. 4, 5.

Christ when in the Flesh had his Country-house in the Valley of Humiliation.

Did I say our Lord had here in former Days his Country-house, and that he loved here to walk? I will add, In this Place, and to the People that live and trace these Grounds, he has left a yearly Revenue, to be faithfully paid them at certain Seasons, for their Maintenance by the Way, and for their farther Encouragement to go on in their Pilgrimage.

Now as they went on, *Samuel* said to Mr. *Great-heart*, Sir, I perceive that in this Valley my Father and *Apollyon* had their Battle; but whereabouts was the Fight? For I perceive this Valley is large.

Great. Your Father had the Battle with *Apollyon* at a Place yonder before us, in a narrow Passage, just beyond *Forgetful-Green*. And indeed that Place is the most dangerous Place in all these Parts. For if at any Time Pilgrims meet with any Brunts, it is when they for-

Forgetful-Green.

get what Favours they had received, and how unworthy they were of them: This is the Place also where others have been hard put to it: But more of the Place when we come to it, for I perswade myself, that to this Day, there remains either some Sign of the Battle, or some Monument to testify that such a Battle was there fought.

Mercy. Then said *Mercy*, I think I am as well in this Valley, as I have been any where else in all our

Humility a Journey: The Place methinks suits
sweet Grace. with my Spirit. I love to be in such

Places, where there is no rattling with Coaches, or rumbling with Wheels: Methinks here one may, without much Molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him. Here one may think, and break at Heart, and melt in one's Spirit, and one's Eyes become as the *Fish-pools of Heshbron*, Song vii. 5. Psal. lxxiv. 5, 6, 7. Hos. ii. 15. They that go rightly through this Valley of *Bachan*, make it well; the Rain that God sends down from Heaven upon them that are here also, *filleteth the Pools*. This Valley is that also from whence the King will give to their Vineyards, and they that go thro' it shall sing as *Christian* did, for all he met with *Apollyon*.

An Experiment *Great-heart.* 'Tis true, said the
of it. Guide, I have gone through this

Valley many a Time, and never was better than when here. I have also been Conductor to several Pilgrims, and they have confessed the same. *To this Man will I look*, saith the King, *even to him that is poor, and of a contrite Spirit, and that trembles at my Word.*

Now they were come to the Place where the aforementioned Battle was fought. Then said the Guide

The Pilgrim's Progress.

unto *Christiana*, her Children, and *Mercy*. This is the Place ; on this Ground *Christian* stood, and up there came *Apollyon* against him:

And look, did not I tell you, here is some of your Husband's Blood upon these Stones to this Day : Behold also, how here and there are yet to be seen upon the Place, some of the Shivers of *Apollyon's* broken

The Place where Christian and the Fiend did fight : Some Signs of the Battle remains.

Darts ! See also how they did beat the Ground with their Feet as they fought, to make good their Places against each other ; how also with their By-blows they did split the very Stones in pieces : Verily, *Christian* did here play the Man, and shewed himself as stout as *Hercules* could, had he been there even himself. When *Apollyon* was beat, he made his Retreat to the next Valley, that is called, *the Valley of the Shadow of Death*, unto which we shall come anon.

Lo ! yonder also stands a Monument, on which is engraven this Battle, and *Christian's* Victory, to his Fame throughout all Ages : So, because it stood just on the Way-side before them, they slept to it, and read the Writing, which Word for Word was this :

A Monument of the Battle.

*Hard by here, was a Battle fought,
Most strange, and yet most true ;*

*Christian and Apollyon fought,
Each other to subdue.*

*The Man so bravely play'd the Man,
He made the Fiend to fly :*

*A Monument of Christian's
Victory, & Part,
p. 97.*

*Of which a Monument I stand,
The same to testify.*

When they had passed by this Place, they came upon the Borders of *the Shadow of Death*, and this

Valley was longer than the other, a Place also most strangely haunted with evil Things, as many are able to testify: But these Women and Children went the better through it, because they had Day-light, and because Mr. *Great-heart* was their Conductor.

Groaning heard. When they were entered upon this Valley, they thought they heard a Groaning as of dying Men; a very great Groaning. They thought also that they did hear Words of Lamentation, spoken as of some extream Torment. These Things made the Boys to quake, the Women also waxed pale and wan; but their Guide bid them be of good Comfort.

So they went on a little farther, and they thought that they felt the Ground begin to shake under them, as if some hollow Place was there; they heard also a kind of Hissing as of Serpents, but nothing as yet appeared. Then said the Boys, Are we not at the End of this doleful Place? But the Guide also bid them be of good Courage, and look well to their Feet, lest haply, said he, you be taken in some Snare.

James sick with Fear. Now *James* began to be sick, but I think the Cause thereof was Fear; so his Mother gave him some

of that Glass of Spirits that she had given her at the *Interpreter's* House, and three of the Pills that Mr. *Skill* had prepared, and the Boy began to revive. Thus they went on till they came to about the Middle of the Valley, and then *Christiana* said, Methinks

A Fiend appears. I see something yonder, upon the Road before us, a Thing of Shape such as I have not seen. Then said *Joseph*, Mother, What is it? An ugly Thing, Child, an ugly Thing said she. But Mother, What is it like? said he.

The Pilgrim's Progress. 89

'Tis like I cannot tell what, said she; and now it is but a little Way off: Then, said she, It is right: *The Pilgrims are afraid.*

Well, said Mr. *Great-heart*, let them that are most afraid keep close to me; so the Fiend came on, and the Conductor met it; but when it was just come to him, it vanished from all their Sight: Then remembered they what had been said some Time ago: *Resist the Devil, and he will flee from you.* They also thought that they did hear (as it were) more apparently the Noise and Rushings of the Enemies, and the Fire and Smoke of the Pit was much easier to be discerned. Then said *Christiana* to *Mercy*, Now I see what my poor Husband went through: I have heard much of this Place, but I was never here before now: Poor Man! He went here all alone in the Night; for he had Night almost quite through the Way; also three Fiends were busy about him, as if they would have torn him in pieces. *Christiana now knows what her Husband felt.*

Many have spoke of it, but none can tell what the Valley of the *Shadow of Death* should mean, until they come into it themselves. The Heart knows its own Bitterness, a Stranger intermeddeth not with its Joy: To be here is a fearful Thing.

Great-heart. This is like doing Business in great Waters, or like going down into the Deep; this is like being in the Heart of the Sea, and like going down to the Bottoms of the Mountains: Now it seems as if the Earth, with its Bars, were about us for ever. But let them that walk in Darkness, and have no Light, trust in the Name of the Lord, and stay upon their God. For my Part, as I have told you already, I have gone through this Valley, and have

The Second Part of

been much harder put to it, than now I am ; and yet you see I am alive. I would not boast, for I am not my own Saviour. But I trust we shall have a good Deliverance. Come, pray for Light, to him that can lighten our Darknes, and can rebuke, not only these, but all the Satans in Hell.

So they cried and prayed, and God sent Light and

They pray.

Deliverance, for there was now no Light in the Way : No, not there where but now they were stopt with a Pit : Yet they were not got through the Valley ; so they went on still, and beheld the great Stink and loathsome Smells, to the great Annoyance of them. Then said *Mercy to Christiana*, There is not such pleasant Being here as at the Gate, or at the *Interpreter's*, or at the House where we lay last.

One of the Boys

Reply.

O ! but said one of the Boys, it is not so bad to go through here, as it is to abide here always ; and for ought I know, one Reason why we must go this Way to the House prepared for us is, That our Home might be made the sweeter to us.

Well said *Samuel*, quoth the Guide ; thou hast now spoken like a Man. Why, if ever I get out here again, said the Boy, I think I shall prize Light and good Way, better than ever I did in my Life. Then said the Guide, We shall be out by-and by.

So on they went, and *Joseph* said, Cannot we see to the End of this Valley as yet ? Then said the Guide, Look to your Feet, for we shall presently be among Snares : So they looked to their Feet, and went on ; but they were much troubled with the Snares. Now when they were coming among the Snares, they espied a Man cast into the Ditch on the Left-hand, with his Flesh all rent and torn. Then

said

said
left
has
was
he
Y
abou
t se
a G
he h
also
own
done
the P
wher
out
Mau
and
How
forbi
Ther
Thin
know
your
we fa
fight
tling
You
Thiev
heart,
Th
of a
Wom
riest t
to the

said the Guide, There is one *Heedless* that was going this Way; he has lain here a great while; there was one *Take-head* with him when he was taken and slain, but he escaped their Hands.

Heedless is slain, and Take-head preserved.

You cannot imagine how many are killed hereabouts, and yet Men are so foolishly venturous, as to set out lightly on Pilgrimage, and come without a Guide. Poor *Christian*! it was a Wonder that he here escaped, but he was beloved of his God.

also he had a good Heart of his own. or else he could never have done it. Now they drew towards the End of the Way, and just there where *Christian* had seen the Cave when he went by,

I Part, Page 105. 106. Maul, a Giant.

out thence came forth one *Maul* a Giant. This *Maul* used to spoil young Pilgrims with Sophistry, and he called *Great-heart* by his Name, and said,

How many Times have you been forbidden to do these Things? *He quarrels with Great-heart.*

Then said Mr. *Great-heart*, What Things? What Things, quoth the Giant; you know what Things: But I will soon put an End to your Trade. But pray, said Mr. *Great-heart*, before we fall to it, let's understand wherefore we must fight:

(Now the Women and Children stood trembling, and knew not what to do.) Quoth the Giant, You rob the Country, and rob it with the worst of Thieves.

These are but *Generals*, said Mr. *Great-heart*, come to *Particulars*, Man.

Then said the Giant, Thou practisest the Craft of a Kidnapper; thou gatherest up Women and Children, and carriest them into a strange Country, to the weakening of my Master's

God's Ministers counted as Kidnappers.

Kingdom. But *Great-heart* reply'd, I am a Servant of the God of Heaven, my Business is to persuade Sinners to Repentance. I am

The Giant and Mr. Great-heart must fight.

commanded to do my Endeavour to turn Men, Women, and Children from Darknes to Light, and from the Power of Satan to God, and if this be indeed the Ground of thy Quarrel, let us fall to it as soon as thou wilt.

Then the Giant came up, and Mr. *Great-heart* went to meet him, and as he went he drew his Sword, but the Giant had a Club. So without more ado they fell to it, and at the first Blow the Giant struck Mr. *Great-heart* down upon his Knees; with that the Women and Children cried: So Mr. *Great-heart* recovering himself, laid about him in a lusty Manner, and gave the Giant a Wound in the Arm, so that he fought for the Space of an Hour to that Height of Heat, that the Breath came out of his Nostrils, as the Heat doth out of a boiling Cauldron.

Weak Folks Prayers, at some Times help strong Folks Cries.

Then they sat down to rest them, but Mr. *Great-heart* betook himself to Prayer; also the Women and Chi'dren did nothing but sigh and cry all the Time that the Battle did last.

When they had rested them, and taken Breath, they both fell to it again, and Mr. *Great-heart*, with a full Blow, fetched the Giant down to the Ground: Nay, hold, let me recover, quoth he. So Mr. *Great-heart* let him fairly get up: Then to it they went again, and the Giant miss'd but little of breaking Mr. *Great-heart's* Skull with his Club.

Mr. *Great-heart* seeing that, runs to him in the full

full Heat of his Spirit, and pierced him under the fifth Rib; with that the Giant began to faist, and could hold up his Club no longer. Then Mr. *Great-heart* seconded his Blow, and smote the Head of the Giant from his Shoulders. Then the Women and Children rejoiced, and Mr. *Great-heart* also praised God for the Deliverance he had wrought. When this was done, they amongst them erected a Pillar, and fasten'd the Giant's Head thereon, and wrote under in Letters, that Passengers might read:

He that did wear this Head, was one

That Pilgrims did misuse;

He stopp'd their Way, and spared none,

But did them all abuse:

Until that I Great-heart arose,

And heard their dismal Cry,

Until that I did him oppose,

That was their Enemy.

Now I saw that they went to the Ascent that was a little Way off east up to be a Prospect for Pilgrims (that was the Place from whence *Christian* had the first Sight of *Faithful* his Brother.) Wherefore here they sat down and rested; they also here did eat and drink and make merry; for that they had gotten Deliverance from this so dangerous an Enemy. As they sat thus and did eat, *Christiana* asked the Guide, If he had gotten no Hurt in the Battle? Then said Mr. *Great-heart*, No, save a little in my Flesh; but that shall be so far from being to my Detriment, that it is at present a Proof of my Love to my Master and you, and shall be a Means, by Grace, to increase my Reward at last. But was not you afraid, good Sir, when you saw him come with his Club?

2 Cor. iv. *Dis-
course of the Fight.*

It is my Duty, said he, to distrust my own Ability, that I may have Reliance upon Him that is stronger than all. But what did you think when he fetched you down to the Ground at the first Blow? I thought, quoth he, that so my Master himself was serv'd, and yet it was He that conquer'd at last.

Mat. When you have all thought what you please,

*Matthew here
admires God's
Goodness.*

I think God has been wonderful good to us, both in bringing us out of the Valley, and delivering us out of the Hand of the Enemy; for my Part, I see no Reason why we should distrust our God any more; since he has now, and in such a Place as this, given us such a Testimony of his Love as this.

Then they got up, and went forward: Now a little

*Old Honest asleep
under an Oak.*

before them stood an Oak, and under it, when they came to it, they found an old Pilgrim fast asleep; they knew that he was a Pilgrim by his Cloaths, his Staff, and his Girdle. So the Guide, Mr. Great-heart awaked him; and the Old Gentleman as he lift up his Eyes, cried out, What's the Matter? Who are you? And what is your Business here?

Great. Come Man, be not so hot, here are none

*One Saint some-
times take another
for his Enemy.*

but Friends: The Old Man gets up, stands upon his Guard, and will know of them what they were. Then said the Guide, My Name is Great-heart, I am the Guide of these Pilgrims, who are going to the Celestial Country.

*Talk between
Great-heart and
Honest.*

Han. Then said Mr. Honest, I cry you Mercy, I feared you had been of the Company of those who robbed Little-faith of his Money; but

but now I look better about me, I perceive you are honestest People.

Great. Why, what could or would you have done to have helped yourself, if indeed we had been of that Company?

Hon. Done! why, I would have fought as long as Breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a Christian can never be overcome, unless he would yield himself.

Great. Well said, Father *Honest*, quoth the Guide, for by this I know thou art a Cock of the right Kind, for thou hast said the Truth.

Hon. And by this I know that thou knowest what true Pilgrimage is: For all others do think that we are the soonest overcome of any.

Great. Well, now we are happily met, pray let me crave your Name, and also the Name of the Place you came from.

Hon. My Name I cannot, but I came from the Town of *Stupidity*; it lieth about four Degrees from the City of *Destruction*.

Great. O! are you that Countryman then? I deem I have half a Guess of you, your Name is *Old Honest*. Is it not? So the Old Gentleman blushed, and said, Not *Honest* in the Abstract, but *Honest* is my Name, and I wish my Nature may agree to what I am called. But, Sir, said the Old Gentleman, how could you guess me such a Man, since I came from such a Place?

Great. I have heard of you before, by my Master, for he knows all Things that are done on Earth: But I have often wonder'd that any should come from your Place, for your Town is worse than the City of *Destruction* itself.

*Stupified Ones
are worse than
those more carnal*

The Second part of

Hon. Yes, we lie more off from the Sun, and so are more cold and senseless; but was a Man in a Mountain of Ice, yet if the Sun of Righteousness will rise upon him, his frozen Heart will feel a Thaw; and thus it hath been with me.

Great. I believe it, Father *Honesty*, I believe it; for I know the Thing is true.

Then the Old Gentleman saluted all the Pilgrims with a holy Kiss of *Charity*, and asked them their Names, and how they had fared, since they set out on their Pilgrimage.

Chr. Then said *Christiana*, My Name, I suppose you have heard of; good *Christian* was my Husband, and these Four were his Children. But can you think how the Old Gentleman was taken, when she told him who she was! He skipped, and blessed them with a Thousand good Wishes, saying,

Hon. I have heard much of your Husband, and of his Travels and Wars which he underwent in his Days: Be it spoken to your Comfort, the Name of your Husband rings all over these Parts of the World; his Faith, his Courage, his Enduring, and his Sincerity under all, has made his Name famous.

Then he turned to the Boys, and asked of them their Names, which they told him: And then he said unto them, *Matthew*, Be thou like *Matthew* the Publican, not in Vice, but in Vertue. *Samuel*, Be thou like *Samuel* the Prophet, a Man of Faith and Prayer. *Jeseph*, Be thou like *Jeseph* in *Potiphar's* House, chaste, and one that flees from Temptation. And *James*, Be thou like *James* the

He also talks with the Boys; Old Mr. Honest's Blessing on them. Mat. x. 3. Psal. xcix. 6. Gen. xxxix. Acts i. 14. He blesses in Mercy.

Just,

Just, and like *James* the Brother of our Lord. Then they told him of *Mercy*, and how she had left her Town and her Kindred to come along with *Christiana* and her Sons : At that the Old Man said, *Mercy* is thy Name? By *Mercy* shalt thou be sustained, and carried through all those Difficulties that shall assault thee in the Way, till thou shalt come thither, where thou shalt look the Fountain of *Mercy* in the Face with Comfort.

All this while, the Guide, Mr. *Great heart*, was very well pleased, and smiled upon his Companion.

Now, as they walked together, the Guide asked the Old Gentleman, If he did not know one Mr. *Fearing*, that came on Pilgrimage out of his Parts? Talk of one Mr. Fearing.

Hon. Yes, very well, said he ; he was a Man that had the Root of the Matter in him ; but he was one of the most troublesome Pilgrims that ever I met with in my Days.

Great. I perceive you knew him, for you have given a very right Character of him.

Hon. Knew him ! I was a great Companion of his, I was with him most an End ; when he first began to think upon what would come upon us hereafter, I was with him.

Great. I was his Guide from my Master's House, to the Gate of the Cœlestial City.

Hon. Then you knew him to be a troublesome one.

Great. I did so, but I could very well bear it : For Men of my Calling are oftentimes entrusted with the Conduct of such as he was.

Hon. Well then, pray let us hear a little of him, and how he manag'd himself under your Conduct.

Great heart. Why, he was always afraid that he should come short whither he had a Desire to go ; every

*Mr. Fearing's
troublesome Pi-
grimage.*

every Thing frightened him that he heard any Body speak of, that had but the least Appearance of Opposition in it: I heard that he lay groaning at the *Slough of Despond* for above a Month together, nor durst he, for all he saw several go over before him, venture, tho' many of them offer'd to lend him their Hands. He would not go back again neither. The Coelestial City, he said, he should die if he came not to, and yet he was dejected at every Difficulty, and stumbled at every Straw that any body cast in his Way. Well, after he had lain at the *Slough of Despond* a great while, as I told you, one Sun-shine Morning, I don't know how, he ventur'd, and so got over: But when he was come over, he could scarce believe. He had, I think, a *Slough of Despond* in his Mind, a Slough that he carried every-where with him, or else he could never have been as he was. So he came up to the Gate, you know what I mean, that stands at the Head of this Way, and there also he stood a-while before he would venture to knock. When the Gate

*His Behaviour
at the Gate.*

was opened, he would give back, and give Place to others, and say that he was not worthy: For all he got before some to the Gate, yet many went in before him: There the poor Man would stand shaking and shirking; I dare say it would have pitied one's Heart to have seen him: Nor would he go back again. At last he took the Hammer that hung at the Gate in his Hand, and gave a small Rap or two; then one opened to him, and he shrunk back as before. He that opened stept out after him, and said, *Thou trembling One, what wantest thou? With that he*

fell

fel-
wo-
to t
for
got
and
astr
afte
kno
Wa
wen
him
Inter
gco
wou
cold
Boso
the C
stout
so Ch
was a
down
starve
he say
he wa
cut c
and d
asked
ter sto
ed.
and w
me ou
say, I
and I
derful

The Pilgrim's progress.

9

fell down to the Ground. He that spake to him, wondering to see him so faint, said to him, *Peace be to thee, for I have set open the Door to thee, come in, for thou art blessed.* With that he

*His Behaviour
at the Interpreter's Door.*

got up, and went in trembling, and when that he was in, he was ashamed to shew his Face. Well, after he had been entertained there a while, as you know how the Manner is, he was bid to go on his Way, and also told the Way he should take. So he went till he came to our House; but as he behaved himself at the Gate, so he did at my Master's the Interpreter's Door. He lay thereabout in the Cold a good while, before he would venture to call, yet he would not go back, and the Nights were long and cold then. Nay, he had a Note of Necessity in his Bosom to my Master to receive him, and grant him the Comfort of his House; and also to allow him a stout and valiant Conductor, because he himself was so Chicken-hearted a Man; and yet for all that, he was afraid to call at the Door. So he lay up and down thereabouts, till poor Man, he was almost starved; yea, so great was his Dejection, that altho' he saw several others who were knocking, get in, yet he was afraid to venture. At last, I think, I looked out of the Window, and perceiving a Man to be up and down about the Door, I went out to him, asked him what he was; but poor Man, the Water stood in his Eyes: So I perceived what he wanted. I went therefore in, and told it in the House, and we shewed the Thing to our Lord: So he sent me out again, to intreat him to come in; but I must say, I had hard Work to do it. At last he came in, and I will say that for my Lord, he carried it wonderful loving to him. There was but a few good

Bius

How he was entertained there. *at the Table, but some of it*
was laid upon his Trencher. Then
he presented his Note, and my
Lord looked thereon, and said, His Desire should be

He is a little *gratified.* *So when he had been*
encouraged at the *there a good while, he seemed to*
Interpretation *have got some Heart, and to be a*
House. *little more comforted.* *For my*
Master, you must know, is one of

very tender *Bowes, especially to those that are*
afraid; wherefore he carried it so towards him, as
might tend, that *gave him encouragement.* *Well,*
when he had a Sight of the Things of the Place, and
was ready to take his Journey to the City, my
Lord, as he did to Christian before, gave him a Bot-
tle of Spirit, and some comfortable Things to eat.
Thus he went forward, and I went before him.

When we were come to where the Three Fellows
were hanged, he said, That he
doubted that would be his End al-
so. Only he seemed glad when he
saw the Cross and the Sepulchre.
There I confess he desired to stay a
little to look; and he seemed for a-while after to be
a little comforted. *When we came at the Hill Dif-*
ficulty, he made no stick at that, nor did he much
fear the Lyons: For you must know, that his Trou-
ble was not much about such Things as these, his
Fear was about his Acceptance at last. I got him
in at the House Beautiful, I think before he was
willing; also when he was in, I brought him ac-
quainted with the Damfels of the
Place, but he was ashamed much
in Company; he desired much to
be alone, yet he always loved good Talk, and often
would

He was fright-
ned at the Gibbet,
but comforted at
the Cross.
There I confess he desired to stay a
little to look; and he seemed for a-while after to be
a little comforted. *When we came at the Hill Dif-*
ficulty, he made no stick at that, nor did he much
fear the Lyons: For you must know, that his Trou-
ble was not much about such Things as these, his
Fear was about his Acceptance at last. I got him
in at the House Beautiful, I think before he was
willing; also when he was in, I brought him ac-
quainted with the Damfels of the
Place, but he was ashamed much
in Company; he desired much to
be alone, yet he always loved good Talk, and often
would

He was fright-
ned at the Gibbet,
but comforted at
the Cross.
There I confess he desired to stay a
little to look; and he seemed for a-while after to be
a little comforted. *When we came at the Hill Dif-*
ficulty, he made no stick at that, nor did he much
fear the Lyons: For you must know, that his Trou-
ble was not much about such Things as these, his
Fear was about his Acceptance at last. I got him
in at the House Beautiful, I think before he was
willing; also when he was in, I brought him ac-
quainted with the Damfels of the
Place, but he was ashamed much
in Company; he desired much to
be alone, yet he always loved good Talk, and often
would

The Pilgrim's Progress.

101

would get behind the Screen to hear it : He also loved much to see ancient Things, and to be pondering them in his Mind. He told me afterwards, that he loved to be in those two Houses from which he came last, to wit, at the Gate, and at that of the *Interpreter*, but that he durst not be so bold as to ask.

When he went also from the House *Beautiful* down the Hill, into the *Valley of Humiliation*, he went down as well as ever I saw a Man in my Life, for he cared not how mean he was, so he might be

He went down into, and was very pleasant in the Valley of Humiliation.

happy at last. Yea, I think there was a kind of Sympathy betwixt that Valley and him : For I never saw him better in all his Pilgrimage than in that Valley. Here he would lie down, embrace the Ground, and kiss the very Flowers that grew in the Valley, *Lam. iii. 27, 28, 29.* He would now be up every Morning by Break of Day, tracing and walking to and fro in the Valley. But when he was come to the Entrance of the *Valley of the*

Shadow of Death, I thought I should have lost my Man ; not for that he had any Inclination to go back, that he always abhor'd ; but

Much perplexed in the Valley of the Shadow of Death.

he was ready to die with Fear. *O the Hobgoblins will have me ; the Hobgoblins will have me*, cry'd he ; and I could not beat him out on't. He made such an Outcry here, that had they but heard him, 'twas enough to encourage them to come and fall upon us. But this I took very great Notice of, That this Valley was as quiet when he went through it, as ever I knew it before or since. I suppose those Enemies here, had now a special Check from our Lord, and a Command not to meddle until Mr. *Fearing* had passed over it.

It



*Behold Vanity-Fair ! the Pilgrims there
 Are Chain'd and Ston'd beside :
 E'en so it was, our LORD pass'd here,
 And on Mount Calvary dy'd !*

It would be too tedious to tell you of all: We will therefore only mention a Passage or two more. When he was come to *Vanity-Fair*, I thought he would have fought with all the Men in the Fair; I feared there we should both have been knocked on the Head; so hot was he against their Fooleries: Upon the *Enchanted Ground* he was also very wakeful. But when he was come to the River, where was no Bridge, there again he was in a heavy Case; now he said, He should be drowned for ever, and so never see that Face with Comfort, that he had come so many Miles to behold. And here also, I took Notice of what was very remarkable: The Water of that River was lower at this Time than ever I saw it in all my Life: So he went over at last, not much above wet-shod. When he was going up to the Gate, I began to take my Leave of him, and to wish him a good Reception Above, so he said, *I shall, I shall*; then parted we asunder; and I saw him no more.

*His Behaviour
at Vanity-Fair.*

*His Boldness
at last.*

Hon. Then it seems he did well at last.

Great. Yes, yes, I never had doubt about him, he was a Man of a choice Spirit, only he was always kept very low, and that made his Life burthensome to himself, and troublesome to others, *Psal. lxxxi. Rom. xiv. 21. Cor. viii. 13.* He was also many Times tender of Sin, and so afraid of doing Injustice to others, that he would often deny himself that which was lawful, because he would not offend.

Hon. But what should be the Reason such a good Man should be all his Days so much in the Dark?

Great. There are two Sorts of Reasons for it; one is, the wise God will have it so; some must *Pipe*, and

*Reason good Men
are so in the dark.*

some

Mat. xi. 16, some must *Weep*: Now Mr. *Fear-*
 17, 18. *ing* was one that play'd upon the

Bass. He and his Fellows sound the *Sackbut*, whose Notes are more doleful than the Notes of other Musick. Tho' indeed some say, the *Bass* is the Ground of Musick; and for my Part, I care not at all for that Profession that begins not in Heaviness of Mind. The first String that the Musician usually touches, is the *Bass*, when he intends to put all in Tune; God also plays upon this String first, when he sets the Soul in Tune for himself. Only there was the Imperfection of Mr. *Fearing*, he could play upon no other Musick but this, till towards his latter End. I make bold to talk thus metaphorically, for the ripening the Wits of Young Readers, and because in the Book of *Revelations*, the *Sacred* are compared to a Company of Musicians that play upon their *Trumpets* and *Harps*, and sing their Songs before the Throne, *Rev. iii. Chap. viii.*

Hon. He was a very zealous Man, as one may see by the Relation you have given of him; Difficulties, Lyons, or *Vanity-Fair*, he feared not at all; 'twas only *Sin*, *Death* and *Hell*, that were to him Terror; because he had some Doubts about his Interest in the Coelestial Country.

A Close about him.

Great. You say right. These were the Things that were his Troubles; and they, as you have well observ'd, arose from the Weakness of his Mind and not from the Weakness of his Spirit. As to the practical Part of a *Christian's* Life, I dare believe, as the Proverb is, *He could have bit a Fire-brand, had it stood in his Way*. But those Things, with which he was oppress'd, no Man could ever shake off with Ease.

Chr. Then said *Chr. Fearing*, This Relation of Mr.

Fearing

Fearing, has done me good: I thought no body had been like me, but I see there was Semblance betwixt this good Man and I; only we differ in Two Things: His

Christiana's
Opinion of Mr.
Fearing's Con-
duct.

Troubles were so great, that they broke out, but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the Houses provided for Entertainment; but my Troubles were always such as made me knock the louder.

Mercy. If I might speak my Mind, I must say, That something of him has also dwelt in me. For I have ever been more afraid of the *Lake*, and the Loss of a Place in *Paradise*, than I have been at the Loss of other Things. O! thought I, might I have the Happiness to have a Habitation there, 'tis enough, tho' I part with all the World to win it.

Mercy's Opinion.

Mat. Then said *Matthew*, *Fear* was one Thing made me think that I was far from having that within me that accompanies Salvation; but if it was so with such a good Man as he, why may it not also go well with me?

Matthew's Opinion.

James. No *Fears*, no *Grace*, said *James*. Tho' there is not always *Grace* where there is *Fear* of Hell, yet to be sure there is no *Grace*, where there is no *Fear* of God.

James's Opinion.

Great. Well said *James*, thou hast hit the Mark. For the *Fear* of God is the Beginning of *Wisdom*; and to be sure they that want the Beginning, have neither Middle nor End. But we will here conclude our Discourse of Mr. *Fearing*, after we have sent after him his Farewel.

Whilst Master *Fearing* thou didst fear

Thy God, and was afraid

Of

The Second Part of

*Of doing any Thing, whilst here,
That would have thee betray'd.*

They Farewel
Mr. Fearing.

*And didst thou fear the Lake and Pit?
Would others do so too:*

*For as for them that want thy Wit,
They do themselves undo.*

Now I saw that they all went on in their Talk. For after Mr. Great-heart had made an End with Mr. Fearing, Mr. Honest began to tell them of another, but his Name was Mr. Self-will. He pre-

Of Mr. Self-will.

tended himself to be a Pilgrim, said Mr. Honest, but I persuaded myself, he will never come in at

the Gate that stands at the Head of the Way.

Great. Had you ever any Talk with him about it?

*Old Honest had
talked with him.*

Hon. Yes, more than once or twice; but he would be always like himself, *Self-will'd*. He never

ther cared for Man, nor Argument, nor Example. What his Mind prompted him to, that he would do, and nothing else could he be got to.

Great. Pray, what Principles did he hold? For I suppose you can tell.

*Self-will's
Opinion.*

Hon. He held, That a Man might follow the *Vices* as well as the *Vertues* of the Pilgrims; and

that, if he did both, he should certainly be saved.

Great. How! If he had said, 'Tis possible for the Best to be guilty of the *Vices*, as well as partake the *Vertues* of the Pilgrims, he could not have been blamed. For, indeed, we are exempted from no *Vice* absolutely; but on Condition that we watch and strive. But this I perceive is not the Thing: But I understand you right, your Meaning is, that he was of Opinion, *That it was allowable to be so.*

Hon. Aye, aye, so I mean, and so he believed, and practis'd,

Great. But what Grounds had he for so saying?

Hon. He said, he had the Scripture for his Warrant.

Great. Prithee, present us with a few Particulars.

Hon. So I will. He said, To have to do with other Mens Wives, had been practis'd by *David*, God's Beloved, and therefore he could do it. He said, To have more Women than one, was a Thing that *Solomon* practis'd, and therefore he could do it. He said, That *Sarah* and the Godly Midwives of *Egypt* lyed, and so did *Rahab*, and therefore he could do it. He said, That the Disciples went at the bidding of their Master, and took away the Owner's Ass, and therefore he could do so too. He said, That *Jacob* got the Inheritance of his Father in a Way of Guilt and Dissimulation, and therefore he could do so too.

Great. High base, indeed! And are you sure that he was of this Opinion?

Hon. I have heard him plead for it; bring Scripture for it, bring Arguments for it, &c.

Great. An Opinion that is not fit to be with any Allowance in the World.

Hon. You must understand me rightly: He did not say, That any Man might do this; but these that had the Vertues of those that did such Things, might also do the same.

Great. But what is more false than such a Conclusion? For this is as much as to say, That, Because good Men heretofore have sinned of Infirmary, therefore he had Allowance to do it of a presumptuous Mind. Or if, Because a Child, by the Blast of the Wind, or for that he stumbled at a Stone, fell down and defiled itself in the Mire, therefore he must wilfully lie down; and wallow like a Beast therein: Who

Who could have thought that any one could so far have been blinded by the Power of Lust? But what is written must be true: *They stumble at the Word, being disobedient, whereunto also they were appointed.* 1 Pet. ii. 8. His supposing that such may have the Godly Man's Vertues, who addict themselves to his Vices, is also a Delusion as strong as the other. 'Tis just as if the Dog should say, I have the Qualities of the Child, because I pick up his stinking Excrements. *To eat up the Sin of God's People, and set their Hearts on their Iniquity,* Hos. iv. 8. is no Sign of one that is possessed with their Vertues. Nor can I believe that one that is of this Opinion, can, at present have Faith or Love in him. But I know you have made strong Objections against him; prithee, what can he say for himself?

Hon. Why, he says, To do this by way of Opinion, seems abundantly more honest, than to do it and yet hold the contrary to it.

Great. A very wicked Answer; for tho' to loose the Bridle to Lusts, whilst our Opinions are against such Things, is bad; yet to sin, and plead a Toleration so to do, is worse; the one stumbles Beholders accidentally, the other leads them into the Snare.

Hon. There are many of this Man's Mind, that makes going on Pilgrimage of so little Esteem as it is.

Great. You have said the Truth, and it is to be lamented: But he that feareth the King of Paradise shall come out of them all.

Hon. There are strange Opinions in the World. I know one that said, 'Twas Time enough to repent when he came to Die.

Great. Such are not over-wise: That Man who has been loth, might he have had a *Week* to Twenty Miles in his Life, to have deferred that Journey to the last *Hour* of that *Week*.

Hon, You say right; and yet the Generality of them that count themselves Pilgrims, do indeed do thus: I am, as you see, an Old Man, and have been a Traveller in this Road many a Day; and I have taken Notice of many Things.

I have seen some that have set out as if they would drive all the World before them; who yet have in few Days died, as they in the Wilderness, and so never got Sight of the Promised Land.

I have seen those that have promised nothing at first setting out to be Pilgrims, and that one would have thought could not have lived a Day, and yet have proved very good Pilgrims.

I have seen some who have run hastily forward, that again have, after a little Time, run just as fast back again.

I have seen some who have spoke very well of a Pilgrim's Life at first, that after a while have spoken as much against it.

I have heard some, when they first set out for Paradise, say positively, There is such a Place, who, when they have been almost there, have come back again, and said, There is none.

I have heard some vaunt, what they would do in case they should be opposed, that have even at a false Alarm, fled Faith, the Pilgrims Way, and all.

Now as they were thus in their Way, there came One running to meet them, and said, Gentlemen, and you of the weaker Sort, if you love Life, shift for yourselves, for the Robbers are before you.

Great-heart. Then said Mr. Great-heart, they be those that set upon Little-faith heretofore. Well, said he, we are ready for them; so they went on

Fresh News of Trouble.

1 Part, p. 217. Great-heart's Resolution.

their Way: Now they looked at every Turning when they should have met with the Villains: But whether they heard of Mr. *Great-heart*, or whether they had some other Game, they came not up to the Pilgrims.

Christiana *Chr.* *Christiana* then wished for an Inn for herself and her Children, because they were very weary. Then said Mr. *Honest*, There is one a little before us, where a very honourable Disciple, one

Gaius dwells. So they all concluded to turn in thither, *Rom. xvi. 23.* and the rather, because the Old

Gaius; they enter into his House. Gentleman gave him so good a Report. So when they came to the Door, they went in, not knocking; for Folk use not to knock at the

Door of an Inn. Then they called for the Master of the House, and he came to them: So they asked If they might lay there that Night?

Gaius *Gaius*. Yes, Gentlemen, if you be True Men; for my House is for none but Pilgrims. Then was *Christiana*, *Mercy*, and the Boys more glad; for

that the Inn-Keeper was a Lover of Pilgrims. So they called for Rooms, and he shewed them one for *Christiana*, her Children, and *Mercy*, and another for Mr. *Great-heart*, and the Old Gentleman.

Great. Then said Mr. *Great-heart*, Good *Gaius*, what hast thou for Supper? For these Pilgrims have come far To-day, and are weary.

Gaius. It is late, said *Gaius*, so we cannot conveniently go out to fetch Food; but, to such as we have, you shall be welcome, if that will content you.

Great. We will be content with what thou hast in the House; soasmuch as I have proved thee, thou art never destitute of that which is convenient.

Then

Then he went down and spake to the Cook, whose Name was *Taste* *Gaius's Cook.*
that which is good, to get ready Supper for so many Pilgrims. This done, he comes up again, saying, Come, my good Friends, you are welcome to me, and I am glad I have a House to entertain you; and while Supper is making ready, if you please, let us entertain one another with some good Discourse: So they all said, Content.

Gaius. Then said *Gaius*, Whose Wife is this venerable Matron, and whose Daughter is this young *Darc* *Talk between Gaius and his Guests.*
sel?

Great. The Woman is the Wife of one *Christian*, a Pilgrim of former Times, and these are his Four Children: The Maid is one of her Acquaintance, one that she hath persuaded to come with her on Pilgrimage. The Boys take all after their Father, and covet to tread in his Steps: Yea, if they but see any Place where the old Pilgrim had lain, or any Print of his Foot, it ministreth Joy to their Hearts, and they covet to tread in the same.

Gaius. Then said *Gaius*, Is this *Christian's* Wife? And are these *Christian's* Children? I knew your Husband's Father, yea, and also his Father's Father. Many have been good of this Stock, their Ancestors dwelt first at *Antioch*; *Christian's* Progenitors (I suppose you have heard your Husband talk of 'em) were very worthy Men. *Acts xi. 12.*
 They have, above any that I know, shewed themselves Men of great V. r. *Of Christian's Ancestors.*
 tue and Courage for the Lord of the Pilgrims, his Ways, and them that loved him. I have heard of many of your Husband's Relations, who have stood many Trials for the Sake of the Truth, *Stephen* that

was one of the first of the Family from whence your Husband sprung, was knocked on the Head with Stones, *Acts* vii. 59, 60. xii. 8. *James*, another of his Generation, was slain with the Edge of the Sword: To say nothing of *Paul* and *Peter*, Men antiently of the Family from whence your Husband came, there was *Ignatius*, who was cast to the Lions; *Romanus*, whose Flesh was cut by Pieces from his Bones, and *Polycarp*, that play'd the Man in the Fire: There was he that was hanged up in a Basket in the Sun, for the Wasps to come to; and he, who they put into a Sack, and cast into the Sea to be downe. It would be impossible to count up all the Families who have suffer'd Injuries and Death for the Love of a Pilgrim's Life. Nor can I but be glad, to see that thy Husband has left behind him four such Boys as these: I hope they will bear up with their Father's Name, tread in their Father's Steps, and come to their Father's End.

Great. Indeed, Sir, they are likely Lads, they seem to chuse heartily their Father's End.

Advice to *Gaius.* That is it that I said, wherefore *Christiana's* Family is like still to spread Abroad upon the Face of the Ground, and yet to be numerous upon the Face of the Earth: Wherefore, let *Christiana* look some Damfels for Name of her Sons, with whom they may be betrothed, &c. that their Progenitors may never be forgotten in the World.

Hon. 'Tis pity his Family should fall and be extinct.

Gaius. Fall it cannot, but be diminished it may; but let *Christiana* take my Advice, and that's the Way to uphold it. And *Christiana*, said this Inn-Keeper, I am glad to see thee and thy Friend *Mercy* here together, a lovely Couple. And may I advise,
Take

The Pilgrim's Progress. 113

Take *Mercy* into nearer Relation to thee: If she will, let her be given to *Matthew* thy eldest Son. 'Tis the Way to preserve a Posterity on the Earth. So this Match was concluded; and in Process of Time they were married: But more of this hereafter.

Mercy and Matthew marry.

Gaius also proceeded, and said, I will now speak on the Behalf of Women, to take away their Reproach. For as Death and the Curse came into the World by a Woman, *Gen. iii.* so also did Life and Health: *God sent forth his Son, made of a Woman, Gal. vi.* Yea, and to shew how much those that came after did abhor the Act of the Mother, this Sex, in the *New Testament*, coveted Children, if haply this or that Woman might be

Why Women of old so much desired Children.

Mother of the Saviour of the World; I say again, that when the Saviour was come, Women rejoiced in him, before either Man or Angel, *Luke ii. chap. viii. 2, 5. chap. vii. 37, 50. John x. 2. chap. ii. iii. Luke xxiii. Mat. xxvii. 55, 56, 60. Luke xxiv. 22, 23.* I read not that ever Man did give unto Christ so much as one Groat, but the Women followed him, and ministred to him of their Substance. 'Twas a Woman that wash'd his Feet with Tears, and a Woman that anointed his Body for the Burial. They were Women that wept when he was going to the Cross; and Women that followed him from the Cross, and that sat by the Sepulchre, when he was buried: They were Women that were first with him at his Resurrection Morn: And Women that brought Tidings first to his Disciples, *That he was risen from the Dead:* Women therefore are highly favoured, and shew by these Things, that they are

Sharers with us in the Grace of Life. Now the Supper ready. Cook sent up to signify that the Supper was almost ready, and sent one to lay the Cloth and the Trenchers, and to set the Salt and Bread in Order.

Then said *Matthew*, The Sight of the Cloth, and of this Fore-runner of the Supper, begetteth in me greater Appetite to my Food than I had before.

Gaius. So let all ministring Doctrines to thee in this Life, beget in thee a greater Desire to sit at the Supper of the great King in his Kingdom; for all Preaching, Books and Ordinances here, are but as the laying of the Trenchers, and a setting of Salt upon the Board, when compared with the Feast that our Lord will make for us when we come to his House.

So Supper came up, and first a *Heave-shoulder* and a *Wave breast* were set on the Table before them, to shew that they must begin the Meal with Prayer and Praise to God; the *Heave-shoulder* David lifted his Heart up to God with, and with the *Wave-breast*, where his Heart lay, and that he used to lean upon his Harp when he played. The two Dishes were very fresh and good, and they did eat heartily thereof.

The next they brought up, was a Bottle of Wine as red as Blood. So *Gaius* said to them, *Drink freely, This is the true Juice of the Vine, that maketh glad the Heart of Man.* So they drank and were merry.

The next was a Dish of Milk well crumbled with Bread: But *Gaius* said, *let the Boys have that, that they may grow thereby,* 1 Pet. ii. 1, 2. Then

Lev. vii. 32,
33, 34. x. 14,
15. Psal. xxv.
1 Heb. xiii. 15.
1 Da. xxxii.
14. Judges ix.
13. Job. xv.

The Pilgrim's Progress. 115

Then they brought up in Course a Dish of *Butter and Honey*. Then said *Gaius*, eat freely of this, for this is good to chear up, and strengthen your Judgments and Understandings: This was our Lord's Dish when he was a Child: *Butter and Honey* shall he eat, that he may know how to refuse the Evil, and chuse the Good. *Of Honey and Butter.* Isa. vii. 15.

Then they brought them a Dish of *Apples*, and they were very good tasted Fruit. Then said *Matthew*, May we eat *Apples*, since they were such, by and with which the Serpent beguiled our first Mother? *A Dish of Apples.*

Then said *Gaius*, Apples were they with which we were beguiled, Yet Sin, not Apples, hath our Souls defiled: Apples forbid, if eat, corrupts the Blood: To eat such when commanded, does us good: Drink of his Flaggons then, thou Church, his Dove: And eat his Apples, who are sick of Love.

Then said *Matthew*, I made a Seruple, because a while since I was sick with eating Fruit. *Gaius*. Forbidden Fruit will make you sick, but not what our Lord hath tolerated.

While they were thus talking, they were presented with another Dish, and 'twas a Dish of *Nuts*. Then said some at the Table, *Nuts* spoiled tender Teeth, especially the Teeth of the Children; which when *Gaius* heard, he said *Hard Texts are Nuts*, (I will not call them, *Cheaters*) *Whose Shells do keep their Kernels from their Eaters. Open the Shells, and you shall have the Meat.* They are here brought for you to crack and eat.

Then they were very merry, and set at the Table

116 The Second Part of

a long Time, talking of many Things: Then said the Old Gentleman, *My good Landlord, while ye are cracking your Nuts, if you please do open this Riddle:*

[A Riddle put forth by Old Honest.]

A Man there was, tho' some did count him Mad,

The more he cast away, the more he had.

Then they all gave good Heed, wondering what good Gaius would say: So he sat still a while; and then thus reply'd:

[Gaius opens it.]

*He who thus bestows his Goods upon the Poor,
Shall have as much again, and Ten Times more.*

Then said Joseph, I must say, Sir, I did not think you could have found it out.

Oh! said Gaius, I have been trained up in this Way a great while: Nothing teaches like Experience; I have learned of my Lord to be kind, and have found by Experience, that I have gained thereby. *There is he that scattereth, yet increaseth; and*

there is he that withholdeth more than

Prov. xi. 34. is meet, but it tendeth to Poverty:

Chap. xiii. 7. There is he that maketh himself Rich, yet hath nothing: There is he that maketh himself Poor, yet hath great Riches.

Then Samuel whisper'd to his Mother, and said, Mother, This is a very good Man's House, let us stay here a good while, and let my Brother Matthew be married here to Mercy, before we go any farther.

The which Gaius the Host over-hearing, said, With a very good Will, my Child.

So they staid here more than a Month, and Mercy was given to Matthew to Wife. While they are married, staid here, Mercy, as her Custom

was,

The Pilgrim's Progress. 117

was, would be making Coats and Garments to give to the Poor, by which she brought up a very good Repute upon Pilgrims. But to return to our Story :

After Supper the Lads desired a Bed, for they were weary with Travelling : Then *Gaius* called to shew them their Chamber ; but, said *Mer-*
cy, I will have them to Bed. So she had them to Bed, and they slept well, but the rest sat up all Night : For *The Boys go to Bed, the rest sit up.*

Gaius and they were such suitable Company, that they could not tell how to part. Then after much Talk of their Lord, themselves, and their Journey, Old Mr. *Honest*, he that put forth the Riddle to *Gaius*, began to nod. Then *Old Honest nods.*
 said *Great-heart*, What, Sir, you begin to be drowsy. Come, rub up now, here's a Riddle for you. Then said Mr. *Honest*, Let's hear it.

[A Riddle, by Mr. *Great-heart*.]

He that would kill, must first be overcome :

Who live Abroad would, first must die at Home.

Ha ! said Mr. *Honest*, it is a hard one, hard to expound, and harder to practise. But come, Landlord, said he, I will, if you please, leave my Part to you, do you expound it, and I will hear what you say.

No, said *Gaius*, 'twas put to you, and 'as expected, you should answer it.

[The Old Gentleman explains it]

He first by Grace must conquer'd be,

That Sin would mortify ;

Who, that he lives, would convince me,

Unto himself must die.

It is right, said *Gaius* ; good Doctrine and Experience teach this. For first, until *Grace* displays itself, and overcomes the *Soul* with its Glory, it is altogether without Heart to oppose *Sin* ; besides, if *Sin*

is Satan's Cords, by which the Soul lies bound, how should it make Resistance, before it is loosed from this Infirmity? 2dly. Nor will any that knows either Reason or Grace, believe that such a Man can be a living Monument of Grace, that is a Slave to his own Corruptions.

And now it comes in my Mind, I will tell you a Story worth the Hearing. There were two Men

*A Question
worth mind-
ing.*

that went on Pilgrimage, the one went when he was Young, the other when he was Old. The Young Man had strong Corruptions to grapple with, the Old Man's were weak with the Decays of Nature. The Young Man trod his Steps even, as did the Old One, and was every Way as light as he: Who now, or which of them had their Grace shining clearest, since both seemed to be alike?

Hon. The Young Man doubtless; for that which heads it against the greatest Opposition, gives best

Comparison. Demonstration that it is strongest; especially when it also holdeth Pace with that which meets not with half so much, as to be sure Old Age does not. Besides, I have observed

A Mistake. that Old Men have blessed themselves with this Mistake; namely, taking the Decays of Nature for a gracious Conquest over Corruption, and so they have been apt to beguile themselves. Indeed, Old Men that are gracious, are best able to give Advice to them that are Young, because they have seen most of the Emptiness of Things: But yet, for an Old and a Young Man to set out both together, the Young One has the Advantage of the fairest Discovery of the Work of Grace within him, tho' the Old Man's Corruptions are naturally the weakest.

Thus

Thus they sat talking till Break of Day. Now when the Family was up, *Christiana* bid her Son *James* that he should read a Chapter. So he read the 53d of *Isaiab*; when he had done, *Mr. Honest* asked why it was said, *That the Saviour is said to come out of a dry Ground*; and also that he had no Form or Comeliness in him. *Another Question.*

Great. Then said *Mr. Great-heart*, To the First I answer, Because the Church of the *Jews*, of which Christ came, had then lost almost the Sap and Spirit of Religion. To the Second I say, The Words are spoken in the Persons of the Unbelievers, who because they want the Eye that can see into our Prince's Heart, therefore they judge of him by the Meanness of his Outside. Just like those that know not that precious Stones are covered over with a homely Crust; who, when they have found one, because they know not what they have found, cast it away again, as Men do a common Stone.

Well, said *Gaius*, now you are here, and since as I know *Mr. Great-heart* is good at his Weapons, if you please, after we have refreshed ourselves, we will walk into the Fields, to see if we can do any Good. About a Mile from hence there is one *Slay-good*, a Giant, that does much annoy the King's Highway in these Parts; and I know whereabouts his Haunts are; he is Master of a Number of Thieves; 'twould be well if we could clear these Parts of him. So they consented and went, *Mr. Great-heart* with his Sword, Helmet, and Shield; and the rest with Spears and Staves.

When they came to the Place where he was, they found him with one *Feeble-mind* in his Hand, whom

*Giant Slay-
Good assault-
ed and slain.*

his Servants had brought unto him; *He is found* having taken him from the Way; *with one Fee-* now the Giant was rising him; with *ble-mind in* a Purpose after that to pick his Bones; *his Hand.* for he was of the Nature of *Flesh-Eaters.*

Well, so soon as he saw Mr. *Great-heart* and his Friends at the Mouth of the Cave, with their Weapons, he demanded what they wanted.

Great. We want thee; for we are come to revenge the Quarrels of the many thou hast slain, when thou dragged them out of the King's Highway; wherefore come out of thy Cave. So he armed himself, and came out, and to Battle they went for above an Hour.

Slay. Then said the Giant, Why are you here on my Ground?

Great. To revenge the Blood of Pilgrims, as I told you before; so they went to it again, and the Giant made Mr. *Great-heart* give back; but he came up again, and he let fly with such Stoutness at the Giant's Head and Sides, that he made him let his Weapon fall; so he slew him, cut off his Head, and brought it away to the Inn. He also took *Feeble-mind*

Feeble-mind the Pilgrim, and brought him with him to his Lodgings. When they were come Home, they shewed the Head to the Family, and set it up, as they had done others before, to be a Warning and Terror to all that shall attempt to do as he heretofore. Then they asked Mr. *Feeble-mind*, how he fell into his Hands.

Feeble. Then said the poor Man, *How Feeble-mind came to be a Pilgrim.* I am a sickly Man, as you see, and because Death did usually once a Day knock at my Door, I thought I should

should never be well at Home : So I betook myself to a Pilgrim's Life; and have travelled hither from the Town of *Uncertain*, where I and my Father were born. I am a Man of no Strength at all of Body, nor yet of Mind; but would, if I could, tho' I can but crawl, spend my Life in the Pilgrims Way. When I came at the Gate, which is at the Head of the Way, the Lord of that Place did entertain me freely; neither objected he against my weak Looks, nor against my *Feeble-mind*; but gave me such Things as were necessary for my Journey, and bid me hope to the End. When I came to the House of the *Interpreter*, I received much Kindness there; and because the Hill *Difficulty* was judged too hard for me, I was carried up that by one of his Servants. Indeed I have found much Relief from Pilgrims, tho' none was willing to go softly, as I am forced to do: Yet still as they came on, they bid me good Chear; and said, That it was the Will of their Lord, that Comfort should be given to the *Feeble-minded*; and so went on their own Pace. When I was come to *Thef. v. 4.* *Assault-Lane*, then this Giant met me, and bid me prepare for an Encounter: But alas! feeble as I was, I had more need of a Cordial: So he came up and took me, but I conceived he could not kill me! Also when he had got me into his Den, since I went not with him willingly, I believed I should come out alive again. For I *Mark this!* have heard, That not any Pilgrim that is taken Captive by violent Hands, if he keeps Heart whole towards his Master, is by the Laws of Providence to die by the Hand of the Enemy. Robbed I looked to be, and robbed to be sure I am; but I am as you see, escaped with Life, for the which I thank my King,

The Second part of

King, as Author, and you as the Means. Other
 Brunts I also look for, but this I have resolved on, to
 wit, to run when I can, to go when I cannot run,
 and to creep when I cannot go. As

Mark this. to the main, I thank him, that loved
 me, my Mind is beyond the River that has no
 Bridge; tho' I am, as you see, of a *Feeble mind*.

Hon. Then, said Old Mr. *Honest*, Have not you
 some Time ago been acquainted with one Mr. *Fear-*
ing, a Pilgrim?

Feeble. Acquainted with him; Yes, he came from
 the Town of *Stupidity*, which lies
 Four Degrees Northward of the City
 of *Desolation*, and as many off of
 where I was born; yet we were
 well acquainted, for indeed he was my Uncle, my
 Father's Brother; he and I have been much of a
 Temper; he was a little shorter than I, but yet we
 were much of a Complexion.

Hon. I perceive you know him,
 and am apt to believe also, that you
 were related to one another; for you
 have his whitely Look, a Cast like
 his with your Eye, and your Speech
 is much alike.

Feeble. Most have said so, that have known us
 both; and besides what I have read in him, I have
 for the most part found in myself.

Gaius. Come, Sir, said good *Gaius*,
 be of good Cheer, you are welcome
 to me, and to my House, and what
 thou hast a Mind to, call for freely;
 what thou would'st have my Servants
 do for thee, they will do it with a ready Mind.

Then said Mr. *Feeble mind*, This is an unexpected
 Favour,

Favour, and as the Sun shining out of a very dark Cloud: Did Giant *Slay-good* intend me this Favour when he stopt me, and resolv'd to let me go no farther? Did he intend that after he had rifled my Pocket, I should go to *Gaius* mine Host? Yet so it is.

Now, just as Mr. *Feeble-mind* and *Gaius* were thus in Talk, there comes one running, and called at the Door, and said, that about a Mile and a half off, there was one *Nor-right*, a Pilgrim, struck dead upon the Place where he was, with a Thunder-bolt. *Feeble*. Alas, said Mr. *Feeble-mind*, is he slain? He overtook me some Days before I came as far as hither, and would be my Company-keeper. He also was with me when Giant *Slay-good* took me, but he was nimble of his Heels, and escaped: But it seems he escaped to die, and I was took to live.

*Tidings bear
one Not-right
was slain by a
Thunder-bolt,
and Mr. Fee-
ble-mind's
Comment on it,*

*What one would think doth seek to slay outright,
Oft times delivers from the saddest Plight;
That very Providence, whose Face is Death,
Doth oft-times to the Lowly Life bequeath.*

I taken was, He did escape and flee;
Hands cross'd gave Death to Him, and Life to Me.
Now about this Time, *Matthew* and *Mercy* were Married; also *Gaius* gave his Daughter *Phæbe* to *James*, *Matthew's* Brother, to Wife; after which they staid about Ten Days at *Gaius's* House, spending their Time as the Pilgrims used to do.

When they were to depart, *Gaius* made them a Feast, and they did eat and drink and were merry. Now the Hour was come that they must be gone; wherefore Mr. *Great-heart* called for a Reckoning. But *Gaius* told him, That at his House it was

*The Pilgrims
prepare to go
forward.*

Luke x. 34,
45. How they
greet one ano-
ther at parting;
3 John v. 6.

pay him. Then said Mr. Great-heart to him,

Great. Beloved, thou doest faithfully, whatsoever
thou doest to the Brethren, and to Strangers, which

Gaius's last
Kindness to
Feeble-mind.

have borne Witness of thy Charity
before the Church, whom, if thou
yet bring forward on their Journey,
after a godly sort, thou shalt do well.

Then Gaius took his Leave of them all, and his
Children, and particularly Mr. Feeble-mind. He also
gave him something to drink by the Way.

Now Mr. Feeble-mind, when they were going out
of the Door, made as if he intended to linger, the
which when Mr. Great-heart espied, he said, Come,
Mr. Feeble-mind, pray go along with us, I will be
your Conductor, and you shall fare as the rest.

Feeble-mind
for going be-
hind.

Feeble. Alas! I want suitable Com-
panions; you are all lusty and strong,
but I, as you see, am weak; I chuse
therefore rather to come behind, lest
by reason of my many Infirmities, I should be both
a Burthen to myself and you. I am, as I said, a Man
of a weak and Feeble-mind, and shall be offended and
made weak at that which others can bear. I shall

like no Laugking, I shall like no gay Attire: I shall
like no unprofitable Questions. Nay, I am so weak a
Man, as to be offended with that which others have

This Excuse
for it.

a Liberty to do. I do not know all
the Truth: I am a very ignorant
Christian Man: Sometimes, if I hear

some

The Pilgrim's Progress. 125

some rejoice in the Lord, it troubles me, because I cannot do so too. It is with me as it was with a weak Man among the strong, or as a Lamp despised. *He that is ready to slip with his Feet, is as a Lamp despised in the Thought of him that is in Ease.* So that I know not what to do.

Job xii. 5.

Great. But, Brother, said Mr. Great-heart, I have it in Commission to comfort the *Feeble-minded*, and to support the *Weak*. You must needs go along with us; we will wait for you; we will lend you our Help; we will deny ourselves of some Things both *Opinative* and *Practical*, for your Sake; we will enter into no doubtful Disputations before you; we will be made *all Things* to you, rather than you shall be left behind.

Great-heart's Commission.

1 Thel. v. 15.

Rom. xiv.

1 Cor. viii. 9.

22. A Christian Spirit.

Isa. xxxviii. 16.

Now all this while they were at the Giant's Door, and behold, as they were in the Heat of their Discourse, Mr. *Ready-to-halt* came up with his Crutches in his Hand, and he was going on Pilgrimage.

Feeble. Then said Mr. *Feeble-mind* to him, How camest thou hither? I was but now complaining that I had not a suitable Companion, but thou art according to my Wish. Welcome, welcome, good Mr. *Ready-to-halt*, I hope thee and I may be some Help.

Ready. I shall be glad of thy Company, said the other; and good Mr. *Feeble-mind*, rather than we will part, since we are thus happily met, I will lend thee one of my Crutches.

Feeble-mind glad to see

Ready-to-halt come by.

Feeble. Nay, said he, tho' I thank thee for thy Good-will, I am not inclined to halt before I am lame. Howbeit, I think when Occasion is, it may help me against a Dog.

Ready-

Ready. If either myself or my Crutches can do thee a Pleasure, we are both at thy Command, good Mr. *Feeble-mind*.

Thus therefore they went on; Mr. *Great-heart* and Mr. *Honest* went before, *Christiana* and her Children went next, and Mr. *Feeble-mind* and Mr. *Ready-to-hast* came behind with his Crutches. Then said Mr. *Honest*,

New Talk. *Hon.* Pray Sir, now we are upon the Road, tell us some profitable Thing of some that have gone on Pilgrimage before us.

Great. With a Good Will. I suppose you have heard how *Christian* of Old did meet with *Apollyon* in the *Valley of Humiliation*, and also what hard Work he had to go through the *Valley of the Shadow of Death*. Also I think you cannot but have heard

I Part, from how *Faithful* was put to it with *Madam Wanton*, and *Adam* the First *p. 111, to p.* with one *Discontent* and *Shame*, Four *112.* as deceitful Villains as a Man can meet with upon this Road.

Hon. Yes, I believe I heard of all this; but indeed good *Faithful* was hardest put to it with *Shame* he was an unwearied one.

Great. Aye, for as the Pilgrim well said, He of all Men had the wrong Name.

Hon. But, pray Sir, Where was it that *Christian* and *Faithful* met *Talkative*? That same also was notable one.

Great. He was a confident Fool, yet many follow his Ways.

Hon. He had like to have beguiled *Faithful*.

Great. Aye, but *Christian* put him *I Part, p. 124,* in a Way quickly to find him out *127, 144.* Thus they went on till they came

the Place where *Evangelist* met with *Christian* and *Faithful*, and prophesied to them what should befall them at *Vanity-Fair*. Then said their Guide, Hereabouts did *Christian* and *Faithful* meet with *Evangelist*, who prophesied to them of what Troubles they should meet with at *Vanity-Fair*.

Hon. Say you so! I dare say it was a hard Chapter that he then did read unto them.

Great. 'Twas so, but he gave them Encouragement withal. But *1 Part, p. 157.*

What do we talk of, they were a Couple of Lion-like Men; they had set their Faces like Flints. Don't you remember how undaunted they were when they stood before the Judge?

Hon. Well, *Faithful* bravely suffer'd!

Great. So he did, and as brave Things came on't, for *Hopeful* and some others, as the Story relates it, were converted by his Death.

Hon. Well, but pray go on, for you are well acquainted with Things.

Great. Above all *Christian* met with after he had passed through *Vanity-Fair*, one *By-ends* was the Arch One. *1 Part, p. 167.*

Hon. *By-ends*, what was he?

Great. A very Arch Fellow, a downright Hypocrite; one that would be Religious which Way ever the World went; but so cunning, that he would be sure never to die or suffer for it. He had his *Mode* of Religion for every fresh Occasion, and his Wife was as good at it as he. He would turn and change from Opinion to Opinion; yea, and plead for so doing. But as far as I could learn, he came to an ill end with his *By-ends*; nor did I ever hear that any of his Children were of any Esteem with any that truly feared God.

*They come with-
in Sight of Va-
nity-Fair.*

Psal. xxi. 16.

By this Time they were come
Sight of the Town of *Vanity*, where
Vanity-Fair is kept. So when they
saw they were so near the Town
they consulted with one another how
they should pass through the Town. And some said
one Thing, and some said another. At last *Mr. Great-
heart* said, I have, as you may understand

*They enter in-
to Mr. Mna-
son's to lodge.*

often been a Conductor of Pilgrims
through this Town; now I am ac-
quainted with one *Mnason*, a Cypr-
isian by Nation, an old Disciple,
whose House we may lodge: If you think good
said he, we will turn in there.

Content, said *Old Honest*; content, said *Christian*;
content, said *Mr. Feeble-mind*; and so they said all.
Now you must know it was Even-tide by that time
got to the Outside of the Town; but *Mr. Great-
heart* knew the Way to the Old Man's House. So there
they came; and he called at the Door, and the
Old Man within knew his Tongue as soon as he heard
it; so he opened, and they all came in. Then said
Mnason their Host, How far have you come To-day?
So they said, From the House of *Gaius* our Friend.
I promise you, said he, you have gone a good Surety.
You may well be weary, sit down. So they sat down.

Great. Then said their Guide, Come, what Cheer
good Sirs? I dare say you are welcome to my Friend.

*They are glad
of Entertain-
ment.*

Mnason. I also, said *Mr. Mnason*,
do bid you welcome; and whatever
you want, do but say, and we will
do what we can to get it for you.

Hon. Our great Want a while since, was *Harbour*
and good Company; and I hope we have both.

Mna. For *Harbour*, you see what it is; but for good
Company, that will appear in the Trial.

Great. Well, said Mr. *Great-heart*, will you have the Pilgrims to their Lodging?

Mna. I will, said Mr. *Mnaſon*. So he had them to their reſpective Places; and alſo ſhewed them a very fair Dining-Room, where they might be, and together, until Time was come to go to Reſt.

Now when they were ſet in their Places, and were a little cheary after their Journey, Mr. *Honeſt* ſaid to his Landlord, If there were any Store of good People in the Town?

Mna. We have a few, for indeed they are but a few, when compared with them on the other Side.

Hen. But how ſhall we do to ſee ſome of them? For the Sight of good Men to them that are going on Pilgrimage, is like to the Appearing of the Moon and Stars to them that are in Darkneſs.

They deſire to ſee ſome of the good People in the Town.

Mna. Then Mr. *Mnaſon* ſtamped with his Foot, and his Daughter *Grace* came up: So he ſaid unto *Grace*, Go you tell my Friends, *Some ſent for.*

Contrite, Mr. *Holyman*, Mr. *ſaint*, Mr. *Dare-not-lie*, and Mr. *Penitent*, that have a Friend or two at my Houſe, that have a Mind this Evening to ſee them. So *Grace* went to

call them, and they came, and after a Salutation ſaid, they ſat down together at the Table.

Then ſaid Mr. *Mnaſon*, their Landlord, My

neighbours, I have, as you ſee, a Company of Stran-

gers come to my Houſe; they are Pilgrims: They

come from afar, and are going to Mount Zion: But

quoth he, do you think this is? pointing his

finger to *Chriſtiana*: It is *Chriſtiana*, the Wife of

Pilgrim, that famous Pilgrim, who with *Faithful* his

other, were ſo ſhamefully handled in our Town.

At

At that they stood amazed, saying, We little thought to see *Christiana*; when *Grace* came to call us, wherefore this is a very comfortable Surprize. Then they asked her about her Welfare, and if these young Men were her Husband's Sons: And when she told them they were, they said, The King whom you love and serve, make you as your Father, and bring you where He is in Peace.

*Some Talk
betwixt Mr.
Honest and
Mr. Contrite.*

Hon. Then Mr. *Honest* (when they were all set down) asked Mr. *Contrite* and the rest in what Posture their Town was at present.

*The Fruit of
Watchfulness.*

Con. You may be sure we are full of Hurry in *Fair-Time*. 'Tis hard keeping our Hearts and Spirits in good Order when we are in a cumbrous

Condition. He that lives in such a Place as this, and has to do with such as we have, has need of an *It* to caution him to take heed every Moment of the Day.

Hon. How are your Neighbours now for Quietness?

*Persecution
not so hot at
Vanity-Fair,
as formerly.*

Con. They are much more moderate now than formerly. You know how *Christian* and *Faithful* were used at our Town: But of late, I find they have been far more moderate.

think the Blood of *Faithful* lieth with Load upon 'em till now; for since they buried him, they have been ashamed to burn any more: In those Days we were afraid to walk in the Streets, but now can shew our Heads. Then the Name of a Professor was odious now, especially in some Parts of our Town (for you know our Town is large) Religion is counted Honourable. Then said Mr. *Contrite* to them, Pray how fareth it with you in your Pilgrimage? How stands the Country affected towards you?

Han. It happens to us, as it happeneth to Way-
 aring Men; sometimes our Way is clean, sometimes
 out; sometimes up Hill; sometimes down Hill; we
 are seldom at a Certainty: The Wind is not always
 on our Backs, nor is every one a Friend that we
 meet with in the Way. We have met with some no-
 table Rubs already; and what are yet behind we know
 not of; but for the most part we find it true that has
 been talked of Old, *A good Man must suffer Trouble.*

Con. You talk of Rubs, what met you withal?

Hon. Nay, ask Mr. *Great-heart* our Guide, for
 he can give the best Account of that.

Great. We have been beset three or four Times
 already: First, *Christiana* and her Children were be-
 set with two Ruffians, that they feared would take
 away their Lives. We were beset with Giant
Bloody-man, Giant *Maul*, and Giant *Slay-good*.
 Indeed we did rather beset the last, than were beset
 of him. And thus it was: After we had been some
 Time at the House of *Gaius* mine Host, and of the
 whole Church, we were minded upon a Time to
 take our Weapons with us, and so go see if we could
 fight upon any of those who were Enemies to Pil-
 grims, (for we heard that there was a notable One
 thereabouts.) Now *Gaius* knew his Haunts better
 than I, because he dwelt thereabouts; so we looked
 and looked, till at last, we discovered the Mouth of
 his Cave; then we were glad, and plucked up our
 spirits. So we approached up to his Den, and so
 when we came there, he had dragged by meer Force
 into his Net, this poor Man, Mr. *Feeble-mind*, and
 was about to bring him to his End. But when he
 saw us, supposing as we thought, he laid lustily about
 him: But in Conclusion, he was brought down to
 the Ground, and had his Head cut off, and set up by

the

the Way-side, for a Terror to such as should after practise such Ungodliness. That I tell you the Truth, here is the Man himself to affirm it, who was as a *Lamb* taken out of the Mouth of the *Lion*.

Feeble. Then said Mr. *Feeble-mind*, I found this true to my Cost and Comfort; to my Cost, when he threatned to pick my Bones every Moment; and to my Comfort, when I saw Mr. *Great-heart* and his Friends, with their Weapons, approach so near for my Deliverance.

Holy-man. Then said Mr. *Holy-man*, There are two Things that we have need to be possess'd with that go on a Pilgrimage, *Courage*, and an *unspotted Life*. If they have not *Courage*, they can never hold on their Way; and if their Lives be loose, 'twill make make the very Name of a Pilgrim stink.

Mr. Love-saint's Speech. *Love*. Then said *Love-saint*, I hope this *Caution* not needful among you. But truly there are many that go upon the Road, that rather declare themselves *Strangers* to *Pilgrimage*, than *Strangers* and *Pilgrims* on the Earth.

Mr. Dare-not-lye's Speech. *Dare*. Then said Mr. *Dare-not-lye*, 'Tis true, they neither have the Pilgrim's *Word*, nor the Pilgrim's *Courage*; they go not uprightly, but all awry with their Feet; one Shoe goeth inward, another outward, and their Hosen out behind; here a Rag, and there a Rent, to the Disparagement of their Lord.

Mr. Penitent's Speech. *Penit*. These Things, said Mr. *Penitent*, they ought to be troubled for; ner are the Pilgrims like to have that Grace upon them in their *Pilgrims Progress* as they desire, until the Way is clear'd of such Spots and Blemishes.

The pilgrim's progress:

133

Thus they sat Talking and spending their Time, until Supper was set upon the Table, unto which they went, and refresh'd their weary Bodies; so they went to Rest. Now they staid in this Fair a great while at the House of Mr. *Mnaſon*, who in Proceſs of Time gave his Daughter *Grace* unto *Samuel*, *Chriſtiana's* Son to Wife, and his Daughter *Martha* to *Joſeph*.

The Time, as I ſaid, that they lay here was long (for it was not now as in former Times) wherefore the Pilgrims grew acquainted with many of the good People of the Town, and did them what Service they could. *Mercy*, as ſhe was wont, labour'd much for the Poor, wherefore their Bellies and Backs bleſſed her, and ſhe was there an Ornament to their Profeſſion. And to ſay the Truth for *Grace*, *Phoebe*, and *Martha*, they were all of a very good Nature, and did much Good in their Places. They were alſo all of them very fruitful, ſo that *Chriſtian's* Name, as was ſaid before, was like to live in the World.

While they lay here, there came a Monster out of the Woods, and ſlew many People of the Town. It would alſo carry away their Children, and teach them to ſuck its *A Monster*. Whelps. Now no Man in the Town durſt ſo much as face this Monster; but all Men fled when they heard the Noiſe of his coming.

The Monster was like unto no Beaſt upon the Earth: Its Body was like a Dragon, and it had ſeven Heads and ten Horns. It made ſad Havock of Children, and it was govern'd by a Woman. This Monster propounded Conditions to Men; and ſuch Men as loved their Lives more than their Souls, accepted of thoſe Conditions.

Rev. xiii. 3.

His Shape.

His Nature.

Now Mr. *Great-heart*, together with those that came to visit the Pilgrims at Mr. *Mnason's* House, enter'd into a Covenant to go and slay this Beast, if perhaps they might deliver the People of the Town from the Paws and Mouth of this so devouring a Serpent.

Then did Mr. *Great-heart*, Mr. *Contrite*, Mr. *Holy-man*, Mr. *Dare-not-lie*, and Mr. *Penitent*, with their Weapons go forth to meet him. Now the

How to en- Monster at first was very rampant, and looked upon these Enemies with
gage. great Disdain, but they so belabour'd him, being sturdy Men at Arms, that they made him make a Retreat. So they came Home to Mr. *Mnason's* House again.

The Monster, you must know, had his certain Seasons to come out in, and to make his Attempts upon the Children of the People of the Town; also at these Seasons did these valiant Worthies watch him in, and did continually assault him; insomuch, that in Process of Time, he became not only wounded, but lame; also he had not made the Havock of the Towns-mens Children, as formerly. And it is verily believed this Beast would die of his Wounds.

This therefore made Mr. *Great-heart* and his Fellows of great Fame in this Town; so that many of the People that wanted their Taste of Things, yet had a Reverend Esteem for them. Upon this Account it was that these Pilgrims got not much Hurt here. True, there was some of the *baser Sort*, that could see no more than a *Mole*, nor understand more than a *Beast*; these had no Reverence for them, nor took they Notice of their Valour.

Well, the Time drew on that the Pilgrims must go on their Way, therefore they prepared for their Journey.

Journey. They sent for their Friends, they conferred with them, they had some Time set apart to commit each other to the Protection of their Prince. There were again that brought them of such Things as they had, fit for the Weak and the Strong, for such were necessary, *Acts xviii. 10.*

Then they set forwards on their Way, and their Friends accompanying them so far as was convenient, they again committed each other to the Protection of their King, and departed.

They therefore that were of the Pilgrims Company, went on, and Mr. *Great heart* went before them; now the Women and Children being weakly, they were forced to go as they could bear; by this Means Mr. *Ready-to-halt*, and Mr. *Feeble-mind* had more to sympathize with their Condition.

When they were gone from their Townsmen, and when their Friends had bid them Farewel, they quickly came to the Place where *Faithful* was put to Death. Wherefore they made a Stand, and thanked him that had enabled him to bear the Cross so well; and the rather, because they now found that they had a Benefit by such a Man's Sufferings as he was.

They went on therefore, after this, a good Way further, talking *1 Part, Page*
of *Christian* and *Faithful*, and how *185.*
Hopeful joined himself to *Christian*
after that *Faithful* was dead.

Now they were come up with the Hill *Lucre*, where the Silver-Mine was, which took *Demas* off from his Pilgrimage, and into which, as some think, *By-ends* fell and perished; wherefore they considered that. But when they were all come to the old Monument that stood over-against the Hill *Lucre*,

to wit, to the Pillar of Salt, that stood also within View of Sodom, and its stinking Lake; they marvelled, as to turn aside here. Only they consider'd what others have met with, especially if that Thing, upon which they look, has an attracting Virtue upon the foolish Eye.

I saw now that they went on till
 1 Part, Page they came to the River that was on
 189. this Side of the *Delectable Mountains*, to the River where were fine Trees grew on both Sides; and whose Leaves, if taken inwardly, are good against Surfeits, *Psalms* xxv. where the Meadows are green all the Year long, and where they might lie down safely.

By this River-side, in the Meadows, there were Cotes and Fields for Sheep, an House built for the nourishing and bringing up of those Lambs, the Babes of those Women that go on Pilgrimage, *Heb.* v. 9. *Isa.* xl. 11. Also there was one here that was entrusted with them, who would have Compassion, and that could gather these Lambs with his Arm, and carry them in his Bosom, and that would gently lead those that are with Young. Now to the Care of this Man, *Christiana* admonished her four Daughters to commit these little Ones, that by these Waters they might be Housed, Harboured, Succoured, and Nourished, and that none of them might be lacking in Time to come, This Man, if any

Jer. xxiv. of them do go astray, or be lost, he will
 4. *Ex.* xxxiv. bring them again; he will also bind
 11, 12, 13. up that which was broken, and will
 14, 15, 16. strengthen them that are sick. Here they will never want Meat, Drink nor Cloathing: Here they will be kept from Thieves

The Pilgrim's Progress. 137

and Robbers; for this Man will die before one of those committed to his Trust shall be lost. Besides, here they shall be sure to have good Nurture and Admonition, and shall be taught to walk in *right Paths*, and that you know is a Favour of no small Account. As also here you see, are delicate Waters, pleasant Meadows, dainty Flowers, Variety of Trees, and such as bear wholesome Fruit. *Fruit* not like that which *Matthew* eat of that fell over the Wall out of *Belzebub's* Garden; but *Fruit* that *procureth* Health where there is none, and that *continueth* and *increaseth* where it is.

So they were content to commit their little Ones to him; for that all this was at the King's Charge, and an Hospital for young Children and Orphans.

Now they went on, and when they came to *By-path* Meadow, to the stile over which *Christian* went with his Fellow *Hopeful*, when they were taken by Giant *Despair*, and put into *Doubting-Castle*; they sat down and consulted what was best to be done; to wit, now they were so strong, and had got such a Man as Mr. *Great-heart* for their Conductor, whether they had not best make an Attempt upon the Giant, demolish his Castle, and if there were any Pilgrims in it, to set them at Liberty,

They being come to By-Path-Stile, have a Mind to have a Pluck with Giant Despair, 1 Part, p. 191, 192.

before they went any farther. So one said one Thing, and another said to the contrary. One questioned if it was lawful to go upon *unconsecrated* Ground; another said they might, provided their End was good: But Mr. *Great-heart* said, Tho' that Assertion offer'd last, cannot be universally true, yet I have a Commandment *to resist Sin, to overcome Evil, to fight*

the good Fight of the Faith: And I pray, with whom should I fight this good Fight, if not with Giant *Despair*? I will therefore attempt the taking away of his Life, and the demolishing of *Doubting-Castle*. Then said he, Who will go with me? Then said old *Honest*, I will: And so will we too, said *Christiana's* Four Sons, *Matthew*, *Samuel*, *John* ii, 13. *James* and *Joseph*; for they were young Men and strong,

So they left the Women in the Road, and with them Mr. *Feeble-mind*, and Mr. *Ready-to-halt*, with his Crutches, to be their Guard, until they came back; for in that Place the Giant *Despair* dwelt, so near, that keeping in the Road, a little Child might lead them.

So Mr. *Great-heart*, old *Honest*, and the four young Men, went up to *Doubting-Castle*, to look for Giant *Despair*. When they came to the Castle Gate, they knocked for Entrance with an unusual Noise. With that the old Giant comes to the Gate, and *Diffidence* his Wife follows him; then said he, Who, and what is he that is so hardy, as after this Manner to molest the Giant *Despair*? Mr. *Great-heart* reply'd, It is I, *Great-heart*, one of the King of the *Celestial Country's* Conductor of Pilgrims to their Place: And I demand of thee, that thou open the Gate for my Entrance: Prepare thyself also to fight, for I am come to take away thy Head, and to demolish *Doubting-Castle*. Now

Despair has overcome Angels, thought no Man could overcome him; and again, thought he, since hitherto I have made Conquest over Angels, shall *Great-heart* make me afraid? So

The Pilgrims Progress. 159

he harnessed himself, and went out: He had a Cap of Steel upon his Head, a Breast-plate of Fire girded to him, and he came out in Iron Shoes, with a great Club in his Hand. Then these six Men made up to him, and beset him behind and before: Also when *Diffidence*, the Giantess, came up to help him, old Mr. *Honest* cut her down at one Blow. Then they fought for their Lives, and Giant *Despair* was brought down to the Ground, but was very loth to die; he struggled hard, and had, as they say, as many Lives as a Cat; but *Great-heart* was his Death, for he left him not till he had severed his Head from his Shoulders.

Despair is loth to die.

Then they fell to demolishing of *Doubling-Castle*, and that you know might be with Ease done, since Giant *Despair* was dead. They were seven Days in destroying of that, and in it of Pilgrims they found one Mr. *Despondency*, almost starved to Death, and one *Much-afraid* his Daughter; these two they saved alive. But it would have made you wonder to have seen the dead Bodies that lay here and there in the Castle-Yard, and how full of dead Mens Bones of the Persons murder'd.

Doubling-Castle demolished.

When Mr. *Great-heart* and his Companions had perform'd this Exploit, they took Mr. *Despondency*, and his Daughter *Much-afraid* into their Protection, for they were honest People, tho' they were Prisoners in *Doubling-Castle*, to that Giant *Despair*. They therefore, I say, took with them the Head of the Giant, (for his Body they had buried under a Heap of Stones down in the Road) and to their Companions they came, and shewed them what they had done. Now when *Feeble-mind* and *Ready-to-halt* saw

it was the Head of Giant *Despair*, indeed they were very merry and jocund. Now *Christiana*, if need

*They have
Musick and
Dancing for
Joy.*

was, could play upon the *Viol*, and her Daughter *Mercy* upon the *Lute*. So since they were merrily disposed, she play'd them a Lesson, and *Ready-to-halt* would dance. So he took *Despondency's* Daughter, named *Much-afraid* by the Hand, and to dancing they went in the Road. True, he could not dance without one Crutch in his Hand, but I promise you he footed it well; also the Girl was to be commended, for she answered the Musick handsomely.

As for Mr. *Despondency*, the Musick was not much to him, he was for *Feeding* rather than *Dancing*, for that he was almost starved. So *Christiana* gave him some of her Bottle of *Spirits* for present Relief, and then prepared him something to eat; and in a little Time the Old Gentleman came to himself, and began to be finely revived.

Now I saw in my Dream, when all these Things were finished, Mr. *Great-heart* took the Head of Giant *Despair*, and set it upon a Pole in the Highway-side, right over-against the Pillar that *Christian* erected for a Caution to Pilgrims that came after, to take heed of entering into his Grounds.

[A Monument of Deliverance.]

Then he was under it, upon a Marble Stone, these Verses following

*This is the Head of him whose Name only,
In former Times did P. grims terrify;
His Castle's down, and Diffidence his Wife,
Brave Master Great-heart hath bereft of Life.*

Despondency

The Pilgrim's Progress.

141

Despondency, his Daughter Much-afraid,
Great-heart for them also the Man hath play'd.
*Who hercof doubts, if he'd but cast his Eye
Up hither, may his Scruples satisfie.*
The Head also, when doubting Cripples dance,
Doth shew from Fears they have Deliverance.

When those Men had thus bravely shewed themselves against *Doubting-Castle*, and had slain Giant *Despair*, they went forward, and went on till they came to the *Delectable Mountains*, where *Christian* and *Hopeful* refreshed themselves with the Varieties of the Place. They also acquainted themselves with the Shepherds there, who welcomed them, as they had done *Christian* before, unto the *Delectable Mountains*. Now the Shepherds seeing so great a Train follow *Mr. Great-heart*, for with him they were well acquainted, they said unto him, Good Sir, you have got a goodly Company here; pray, where did you find all these?

[The Guide's SPEECH to the Shepherds.]

First, Here is *Christiana*, and her Train,
Her Sons, and her Son's Wives, who like the Wain,
Keep by the Pole, and do by Compass steer,
From Sin to Grace, else they had not been here.
Next here's Old *Honest* come on Pilgrimage,
Ready-to-halt too, who I dare engage
True-hearted is, and so is Feeble-mind,
Who willing was not to be left behind.
Despondency, good Man is coming after,
And so is also *Much-afraid* his Daughter.
May we have Entertainment here, or must
We farther go? Let's know whereon to trust.



Tho' Douling-Castle be demol shed,
 And Giant D'spair too hath lost his Head,
 Sin can re-build the Castle, make't remain,
 And make D'spair the Giant live again.

The Pilgrims's Progress. 143

Then said the Shepherds, This is a comfortable Company ; you are welcome to us, for we have for the *Feeble*; as well as the *Strong*; our Prince has an Eye to what is done to the least of these. Therefore *Infirmity* must not be a Block to our Entertainment. So they had them to the Palace Doors, and then said unto them, Come in Mr. *Feeble-mind*, come in Mr. *Ready-to-halt*, come in Mr. *Despondency*, and Mrs. *Much-afraid*, his Daughter. These, Mr. *Great-heart*, said the Shepherds to the Guide, we call in by Name, for that they are most subject to draw back ; but as for you, and the rest that are strong, we leave you to your wonted Liberty. Then said Mr. *Great-heart*, This Day I see that Grace doth shine in your Faces; and that you are my Lord's Shepherds indeed ; for that you have not pushed these Discased neither with Side nor Shoulder, but have rather strewed their Way into the Palace with Flowers, as you should.

Their Entertainment.
Mat. 29. 40.

A Description of false Shepherds.
Ezek. 34. 21.

So the *Feeble* and *Weak* went in, and Mr. *Great-heart* and the rest did follow. When they were also set down, the Shepherds said unto those of the weakest Sort, What is it that you would have ? For said they, All Things must be managed here, to the supporting of the *Weak*, as well as to the Warning of the *Unruly*.

So they made them a Feast of Things easy of Digestion, and that were pleasant to the Palate and nourishing : The which when they had received, they went to their Rest ; each one respectively unto his proper Place. When Morning was come, because the Mountains were high, and the Day cl

and because it was the Custom of the Shepherds to shew the Pilgrims, before their Departure, some Rarities, therefore, after they were ready, and had refreshed themselves, the Shepherds took them out into the Fields, and shewed them First what they had shewed to *Christian* before.

Then they had them to some few Places; The First was *Mount Marvel*, where they looked, and beheld a Man at a Distance, that tumbled the Hills about with Words.

Mount Marvel. 1 Part,
Page 126.

Then they asked the Shepherds what that should mean? So they told them, that that Man was the Son of Mr.

Mark xi.
23, 24.

Great-grace, of whom you read in the First Part of the Records of the *Pilgrim's Progress*. And he is set there to teach Pilgrims how to believe when they are down, or tumble out of their Ways, what Difficulties they should meet with, by Faith. Then said Mr. *Great-heart*, I know him, he is a Man above many.

Then they had them to another Place, called *Mount Innocence*: And there they saw a Man cloathed all in White; and two Men, *Prejudice* and *Ill-will*, casting Dirt upon him. Now behold the Dirt, whatsoever they cast at him, would in a little Time fall off again, and his Garments would look as clear as if no Dirt had been cast thereon.

Then said the Pilgrims, What means this? The Shepherds answer'd, This Man is named *Godlyman*, and the Garment is to shew the Innocence of his Life. Now those that throw Dirt at him, are such as hate his Well-doing; but, as you see, the Dirt will

will not stick upon his Cloaths ; so it shall be with them that would make such Men dirty, they labour all in vain ; for God, by that a little Time is spent, will cause that their Innocence shall break forth as the Light, and their Righteousness as the Noon-day.

Then they took them, and had them to Mount *Charity*, where they shewed them a Man that had a Bundle of Cloth lying before him, out of which he cut Cloaths and Garments for the Poor that stood about him ; yet his Bundle, or Roll of Cloth was never the less.

Then said they, What should this be ? This is, said the Shepherds, to shew you, That he that has a Heart to give of his Labour to the Poor shall never want wherewithal. He that watereth shall be watered himself. And the Cake that the Widow gave to the Prophet, did not cause that she had ever the less in her Barrel.

Then they had them to the Place where they saw one *Fool*, and one *Want-wit*, washing of an *Ethiopian*, with an Intention to make him white ; but the more they washed = *The Work of* him, the Blacker he was. Then *one Fool*, and they asked the Shepherds, what that *one Want-* should mean ? So they told them, *wit.* Thus shall it be with the vile Person ; all Means used to get one a good Name, shall in Conclusion, tend but to make him more abominable. Thus it was with the *Pharisees*, and so it will be with all *Hypocrites*.

Then said *Mercy*, the Wife of *Matthew*, to *Christiana* her Mother, *I Part, p. 211.* I would, if it might be, see the Hole in the Hill, or that commonly called the *By-way to Hell*.

Hell. So her Mother brake her Mind to the Shepherds. Then they went to the Door; it was on the Side of an Hill, and they opened

Mercy has a Mind to see the Hole in the Hill. it, and bid *Mercy* hearken a-while. So she hearkned, and heard one saying, Cursed be my Father for holding of my Feet back from the Way of Peace and Life; and another said,

O that I had been torn in Pieces, before I had, to save my Life, lost my Soul! and another said, If I were to live again, how would I deny myself, rather than come to this Place. Then it seemed as if the very Earth groaned and quaked under the Feet of this young Woman for Fear; so she looked white, and came trembling away, saying, Blessed be he and she, that is delivered from that Place.

Now when the Shepherd's had shewed them all these Things, then they had them back to the Palace, and entertained them with what the House would afford: But *Mercy* being a young and breeding Woman, longed for something she saw there, but was ashamed to ask. Her Mother-in-Law asked her what she ailed, for she looked as one not well.

Mercy longs, and for what. Then said *Mercy*, there is a Looking-Glass hangs up in the Dining-Room, off which I cannot take my Mind; if therefore I have it not, I think I shall miscarry. Then said

her Mother, I will mention thy Want to the Shepherds, and they will not deny it thee. But she said I am ashamed that these Men should know that I longed. Nay, my Daughter, said she, it is no Shame but a Virtue to long for such a Thing as this; *Mercy* said then, Mother, If you please, ask the Shepherds if they are willing to it.

The Pilgrim's progress.

147

Now the Glass was one of a Thousand. It would represent a Man one Way with his own Features exactly; and turn it about another Way, and it would shew one the very Face and Similitude of the Prince of Pilgrims himself. Yes, I have talked with them that can tell, and they have said, That they have seen the very Crown of Thorns upon his Head, by looking in that Glass; they have therein also seen the Holes in his Hands, his Feet, and his Side.

It was the Word of God.

James i. 53.

1 Cor. xiii. 3.

2 Cor. iii. 18.

Yea, such an Excellency is there in that Glass, that it will shew him to any one, where they have a Mind to see him; whether *Living* or *Dead*, whether in *Earth* or *Heaven*; whether in a State of *Humiliation*, or in his *Exaltation*; whether coming to *Suffer*, or coming to *Reign*.

Christiana therefore went to the Shepherds a-part, (Now the Names of the Shepherds were *Knowledge*, *Experience*, *Watchful*, and *Sincere*) and

said unto them, There is one of my Daughters, a Breeding Woman, that I think doth long for something that

1. Part, Page 137.

she hath seen in this House, and she thinks she shall miscarry, if she should by you be denied.

Experience. Call her, call her, she shall assuredly have what we can help her to. So they called her, and said to her, *Mercy*, What is that

Thing thou wouldst have? Then

She doth not lose her Longing.

she blushed and said, The great Glass that hangs up in the Dining-room:

So *Sincere* ran up and fetched it, and

with a joyful Consent it was given her. Then she bowed her Head and gave Thanks, and said, *By this I knew that I have obtained Favour in your Eyes.*

Then

They also gave the other young Women such Things as they desired, and to their Husbands great Commendations, for that they had joined Mr. *Great-heart*, to the slaying of *Giant Despair*, and the demolishing of *Doubting-Castle*.

About *Christiana's Neck*, the Shepherds put a Bracelet, and so they did about the *Hawthe Shepherds* adorn'd her Four Daughters; also they put Ear-rings in their Ears, and Jewels on their Fore-heads.

When they were minded to go hence, they let them go in Peace, but gave not to them those certain Cautions which were before given to *Christian* and his Companions. The Reason was, for that these had *Great-heart* to be their Guide, who was

one that was well acquainted with Things, and so could give them their Cautions more seasonably; to wit, even then when the Danger was nigh approaching.

What Cautions *Christian* and his Companions had received of the Shepherds, they had also lost by that

the Time was come that they had need to put them in Practice. Wherefore here was the Advantage that this Company had over the other,

From hence they went on Singing, and said,

Behold, how fitly are the Tables set

For their Relief that Pilgrims are become!

And how they us receive without one Lett,

That make the other Life our Mark and Home!

What

What Novelties they have, they to us give,
That we, the Pilgrims, joyful Lives may live.
They do upon us too, such Things bestow,
That shew, we Pilgrims are, where'er we go.

When they were gone from the Shepherds, they quickly came to the Place where *Christian* met with one *Turn-away*, that dwelt in the Town of *Apostacy*. Wherefore of him *Mr. Great-heart* their Guide, did now put them in *1 Part, Page* Mind, saying, This is the Place *216.* where *Christian* did meet with one *Mr. Turn-away*, who carried with him the Character of his Religion at his Back. And this I have to say concerning this Man: He would hearken to no Council, but once a falling, Persuasion could not stop him.

When he came to the Place where the Cross and the Sepulchre was, he did meet with one that did bid him look there, but he gnashed with his Teeth, and stamped, and said, He was resolved to go back to his own Town. Before he came to the Gate, he met with *Evangelist*, who offered to lay Hands on him, to turn him into the Way again. But his *Turn-away* resisted him, and having done much despite unto him, he got away over the Wall, and escaped his Hand.

Then they went on, and just at the Place where *Little-faith* formerly was robbed, there stood a Man with his Sword drawn, and his Face all bloody. Then said *Mr. Great-heart*, *One Valiant-for-Truth*. What art thou? The Man made Answer, saying, I am one beset with whose Name is *Valiant-for-Truth*. I *Thieves*. I am a Pilgrim, and am going to the

Celestial

Caelestial City. Now as I was in my Way, there were three Men did beset me, and propounded unto me these Three Things. 1. Whether I would become one of them. 2. Or, go back from whence I came. 3. Or, die upon the Place. To the First

I answered, I had been a True Man a long Season, and therefore it could not be expected that I should cast my Lot with Thieves. Then they demanded, what I would say to the Second. So I told them, The Place from whence I came, had not found Incommodity there, I had not forsaken it at all; but finding it altogether unsuitable to me, and very unprofitable for me, I had forsook it for this Way. Then they asked me, What I said to the Third? And I told them, my Life cost me dear far than that I should lightly give it away.

Besides, you have nothing to do but put Things to my Choice; wherefore at your Peril be it, if you meddle. Then these Three, to wit, *Wild-head, Inconsiderate, and Pragmatick*, drew upon me, and I also drew upon them.

So we all fell to it, One against Three, for the Space of three Hours. They have left upon me as you see, some of the Marks of their Valour, and have also carried away with them some of mine. They are but just now gone: I suppose they might as the Saying is, hear your Horse dash, and so they betook themselves to Flight.

Great. But here are great Odds, Three against One.

Valiant. 'Tis true; but Little or More, are Nothing to him that has the TRUTH on his Side.

The Pilgrim's Progress. 151

Tho' an Host should encamp against me, said one, my Heart shall not fear: Tho' War shall rise against me, in this will I be confident, &c. Besides, said he, I have read in some Records, that one Man has fought an Army; and how many did *Samson* slay with the Jaw-bone of an Ass?

Great. Then said the Guide, Why did you not cry out, that some might have come in to your Succour?

Valiant. So I did to my King, who I knew could hear me, and afford me invisible Help, and that was enough for me.

Great. Then said *Great-heart* to Mr. *Valiant-for-Truth*, Thou hast worthily behaved thyself; let me see thy Sword. So he Thewed it him.

When he had taken it in his Hand, and looked thereon a-while, he said, Ha! It is a right *Jerusalem-Blade*.

Valiant. It is so. Let a Man have one of these Blades, with a Hand to wield it, and Skill to use it, and he may venture upon an Angel with it. He need not fear its holding, if he can but tell how to lay on. Its Edge will never blunt. It will cut Flesh, and Bones, and Spirit, and all.

Great. But you fought a great while; I wonder you was not weary.

Valiant. I fought till my Sword did cleave to my Hand, and then they were joined together, as if a Sword grew out of my Arm; and when the Blood run through my Fingers, then I fought with more Courage.

Great. Thou hast done well, Thou hast resisted unto Blood, striving against Sin; thou shalt abide by us. Come in, and go with us, for we are thy Companions.

Then.

Then they took him and washed his Wounds, and gave him of what they had to refresh him; and so they went on together. Now as they went on, because Mr. *Great-heart* was delighted with him (for he loved one greatly that he found to be one of his Hands) and because there were in Company them that were *Fieble* and *Weak*; therefore he questioned with him about many Things; and first, what Countryman he was.

Valiant. I am of *Darkland*, for there I was born, and there my Father and Mother are still.

Great-heart. *Darkland*, said the Guide: Doth not that lie on the same Coast with the City of *Destruction*?

Valiant. Yes, it doth. Now that which caused me to go on Pilgrimage, was this: We had Mr. *Tell-truth* came into our Parts, and told it about what *Christian* had done, that went from the City of *Destruction*: Namely, How he had forsaken his Wife and Children, and had betaken himself to a Pilgrim's Life: It was also confidently reported, How he had killed a Serpent, that did come out to resist him in his Journey, and how he had got through to whither he intended. It was also told, what Welcome he had to his Lord's Lodgings, especially when he came to the Gates of the *Celestial City*: For there, said the Man, he was received with Sound of Trumpet, by a Company of *Shining-Ones*. He told also, How all the Bells in the City did ring for Joy, at his Reception; and what Golden Garments he was clothed with, and many other Things that now I shall forbear to relate. In a Word, That Man so told the Story of *Christian* and his Travels, that my Heart fell into a burning Heat to be gone after him: nor could

Father

The Pilgrim's Progress. 153

Father or Mother stay me! So I got from them, and came thus far on my Way.

Great-heart. You came in at the Gate, did you not?

Valiant. Yes, yes, for the said Man also told us, that all would be nothing, if we did not begin to enter this Way at the Gate.

Great-heart. Look you, said the Guide, to *Christiana*, the Pilgrimage of your Husband, and what he has gotten thereby, is spread Abroad far and near.

Valiant. Why, is this *Christian's* Wife?

Great-heart. Yes, that it is; and these are also her four Sons.

Valiant. What, and going on Pilgrimage too?

Great-heart. Yes, verily, they are following *Christian*.

Valiant. It glads me at Heart! Good Man, How joyful will he be, when he shall see them, that would not go with him, to enter before him in at the Gates into the Celestial City.

Great-heart. Without doubt it will be a Comfort to him; for next to the Joy of seeing himself there, it will be a Joy to meet there his Wife and Children.

Valiant. But now you are upon that, pray let me hear your Opinion about it. Some make a Question, Whether we shall know one another, when we are there.

Great-heart. Do they think they shall know themselves then, or that they shall rejoice to see themselves in that Bliss; and if they think they shall know and do these, why not know others, and rejoice in their Welfare also?

Again,

Again: Since Relations are our second Self, though that State be dissolved, yet why may it not be rationally concluded, that we shall be more glad to see them there, than to see they are wanting.

Valiant. Well, I perceive where-about you are as to this. Have you any more Things to ask me about my beginning to go on my Pilgrimage?

Great-heart. Yes: Was your Father and Mother willing that you should become a Pilgrim?

Valiant. Oh! no, they used all Means imaginable to persuade me to stay at Home.

Great-heart. What could they say against it?

Valiant. They said it was an idle Life, and if I myself were not inclined to Sloth and Laziness, I would never countenance a Pilgrim's Condition.

Great-heart. And what did they say else?

Valiant. Why, they told me it was a dangerous Way; yea, the most dangerous Way in the World; said they, is that which the Pilgrims go.

Great-heart. Did they not shew you wherein this Way was dangerous?

Valiant. Ye, and that in many Particulars.

Great-heart. Name some of them.

Valiant. They told me of the *Slough of Despond*, where *Christian* was very near smother'd; They told me, that there were Archers standing ready in *Belzebub-Castle*, to shoot them who should knock at the *Wicket-Gate* for Entrance. They told me also of the Wood, and dark Monuments, of the Hill of *Difficulty*, of the Lions, and also of the Giants *Bloody man*, *Maul*, and *Slay-good*; they also said moreover, that there was a foul Fiend haunted the Valley of *Humiliation*; and that *Christian* was by them almost bereft of Life. Besides, said they,

you must go over the Valley of the Shadow of Death, where the *Hobgoblins* are, where the *Light* is darkness, where the Way is full of *Snares*, *Pits*, *Traps* and *Gins*. They told me also of *Giant Despair*, of *Doubting-Castle*, and of the Ruin that the Pilgrims met with there. Further, they said, I must go over the *Incanted Ground*, which was dangerous, and that after all this, I should find a *River*, over which I should find no *Bridge*; and that *River* should lie betwixt me and the *Cœlestial City*.

Great-heart. And was this all?

Valiant. No; they told me that this Way was full of *Deceivers*, and of Persons that lay in wait there, to turn *Good Men* out of their Path.

Great-heart. But how did they make that out?

Valiant. They told me, that *Mr. Worldly-wiseman* did lay there in wait to deceive.

They also said, that there was *Formality* and *Hypocrisy* continually on the Road. They said also that *Friends*, *Talkative*, or *Demas*, would go near to throw me up. That the *Flatterer* would catch me in his Net; or that with *Green-headed Ignorance*, I should presume to go on to the Gate, from whence I was always sent back to the *Hole that was in the Side of the Hill*, and made to go the By-way to Hell.

Great. I promise you this was enough to discourage thee; but did they make an End here?

Valiant. No, stay; they told me of many that had taken that Way of Old, and that they had gone a second time that Way therein, to see if they could find something of the *Glory* there, that so many had so much talked of, from Time to Time; and how they were sent back again, and be-fooled themselves for setting a Foot out of Doors in that Path, to the Satisfaction

faction of the Country. And they named several that did so, as *Obstinate* and *Pliable*, *Mistrust* and *Timorous*, *Turn-away*, and old *Albeist*, with several more; who, they said, had some of them gone so far to see what they could find, but not one of them found so much Advantage by going, as amounted to the *Weight of a Feather*.

Great-heart. Said they any thing more to discourage you?

Valiant. Yes, they told me of one Mr. *Fearing*, who was a Pilgrim, and how he found his Way so solitary, that he never had a comfortable Hour therein. And that Mr. *Despondency* had like to have been starved therein; Yea, and also (which I had almost forgot) *Christian* himself, about whom there had been such a Noise, after all his Ventures for a Celestial Crown, was certainly drowned in the *Black River*, and never went a Foot farther, however it was smother'd up.

Great-heart. And did none of these Things discourage you?

Valiant. No, they seem'd as so many Nothing to me.

Great-heart. How came that about?

Valiant. Why, I still believe what Mr. *Tell-true* had said, and how he got over these *Stumbling-Blocks*, that carried me beyond them all.

Great-heart. Then this was your Victory, even your Faith.

Valiant. It was so. I believed, and therefore came out, got into the Way, fought all that themselves against me, and by believing, am come to this Place.

By
Growth
one d
grow
except
was a
which

Who would true Valour see,
 Let him come hither ;
 One here will constant be,
 Come Wind, come Weather.
 There's no Discouragement
 Shall make him once relent
 His first avow'd Intent
To be a Pilgrim.

Whofo beset him round
 With dismal Stories,
 Do but themselves confound,
 His Strength the more is :
 No Lion can him 'fright,
 He'll with a Giant fight,
 But he will have his Right
To be a Pilgrim.

Hobgoblin, nor foul Fiend
 Can daunt his Spirit ;
 He knows he at the End
 Shall *Life* inherit.
 Then Fancies fly away,
 He'll ne'er fear what Men say,
 But labour Night and Day
To be a Pilgrim.

By this Time they were come to the *Inchanted*
Ground, where the Air naturally tended to make
 one drowsy, and that Place was all
 grown over with Briars and Thorns,
 excepting here and there, where
 was also an *Inchanted Arbour*, upon
 which, if a Man sits, or in which if he sleeps, 'tis

1 Part,
 Page 237.

a Question, say some, whether ever he shall Rise or Awake again in this World. Over this Forest therefore they went, both one and another, and Mr. *Great heart* went before, for that he was the Guide, and Mr. *Valiant-for-truth*, he came behind, being Rear-guard, for fear, lest peradventure some Fiend, or Dragon, or Giant, or Thief, should fall upon their Rear and do Mischief. They went on here, each Man with his Sword drawn in his Hand; for they knew it was a dangerous Place. Also they cheered up one another as well as they could; *Feeble mind*, Mr. *Great-heart* commanded should come up after him, and Mr. *Despondency* was under the Eye of Mr. *Valiant*.

Now they had not got far, but a great Mist and Darkness fell upon them all, so that they could scarce-for a while, see one the other. Wherefore they were forced for some Time to feel for one another, by Words; for they walked not-by Sight.

But any one must think, That here was but folly going for the best of them; but how much the worse was it for the Women and Children, who both of Feet and Heart were also but tender. Yet nevertheless, so it was, that through the encouraging Words of him that led in the Front, and of him that brought them up behind, they made a pretty good Shift to wag along.

The Way also here was very wearisome, through Dirt and Stabbiness. Nor was there on all the Ground, so much as one Inn, or *Victualling-House* therein to refresh the feebler Sort. Here therefore was *Grunting*, and *Puffing*, and *Sighing*: While one tumbled over a Bush, another sticks fast in the Dirt; and the Children, some of them lost the

Sho

Shoes in the Mire, where one cries out, I am down; and another, Ho! Where are you? And a Third, The Bushes have got such fast hold on me, I think I cannot get away from them.

Then they came to an *Arbour*, warm and promising much Refreshment to the Pilgrims. For it was finely wrought above Head, beautified with Greens, furnished with Benches and Settles. It had in it a soft Couch, where the weary might lean. This, you must think, all Things considered, was tempting; for the Pilgrims had eady began to be foiled with the Badness of the Way; but there was not one of them that made so much as a Motion to stop there. Yea, for ought I could perceive, they continually gave so good Heed to the Advice of their Guide, and he did so faithfully tell them of Dangers, and of the Nature of Dangers when they were at them, that usually when they were nearest them, they did most

An Arbour on the Enchanted Ground.

pluck up their Spirits, and hearten one another to deny the Flesh. This Arbour was called, *The Slothful's Friend*, on purpose to allure, if it might be, some of the Pilgrims there, to take up their Rest, when weary.

I saw then in my Dream, that they went on in this their solitary Ground, till they came to a Place at which a Man is apt to lose his Way. Now, though when it was Light, their Guide could well enough tell how to miss these Ways that led wrong, yet in the Dark he was put to a stand. But he had in his Pocket a Map of all the Ways leading to or from the Coelestial City; wherefore

The Way is difficult to find. The Guide has a Map of all Ways leading

to or from the City. he struck a Light, (for he never goes also without his Tinder-box)

and takes a View of his Book or Map, which bids him be careful in that Place to turn to the Right-hand. And had he not here been careful to look on his Map, they had, in all Probability, been smother'd in the Mud; for just a little before them, and that at the End of the cleanest Way too, was a Pit, none knows how deep, full of Mud, there made, on purpose to destroy the Pilgrims in.

Then thought I with myself, Who that goeth on Pilgrimage, but would have one of *GOD's Book.* these Maps about him, that he may look when he is at a Stand, which is the Way he must take.

An Arbour, and Two asleep therein. They went on then in this *chanted Ground*, until they came to a Place where there was another *Arbour*, and it was built by the Highway-side. In that *Arbour* there lay

Two Men, whose Names were *Heedless* and *Toll-Bold*. These Two went thus far on Pilgrimage, but being wearied with their Journey, sat down to rest themselves, and so fell fast asleep. When the Pilgrims saw them, they stood still and shook their Heads; for they knew that the Sleepers were in a pitiful Case. Then they consulted what to do, whether to go on and leave them in their Sleep, or to go to them, and try to awake them. So they concluded

The Pilgrims try to awake them. to go to them and awake them; that is, if they could; but with this Condition, namely, that themselves should not sit down, nor embrace the offering of that *Arbour*.

The Pilgrim's Progress. 161

So they went in, and spake to the Men, and called each by his Name (for it seems the Guide did know them) but there was no Voice, nor Answer. Then the Guide did shake them, and do what he could to disturb them. Then said one of them, *I will pay you when I take my Money.* At which the Guide shook his Head. *I will fight so long as I can hold my Sword in my Hand,* said the other. At which one of the Children laughed.

Then said *Christiana*, What is the Meaning of this? The Guide said, They talk in their Sleep; if you do strike them, or beat them, or whatever else you do unto them,

they will answer you after this Fashion; as one of them said in old Time when the Waves of the Sea did beat upon him, and he slept like one upon the Mast of a Ship; *When I do awake, I will seek it again.* You know when Men talk in their Sleep, they say one Thing, but their Words are governed neither by Faith nor Reason. There is an Incoherency in their Words now, even as there was before, betwixt their going on Pilgrimage, and their sitting down in this Place. This then is the Mischief on't, when *beedless Ones* go on Pilgrimage, twenty to one but they are served thus. For this *Inhabited Ground* is one of the last Refuges that the Enemy to Pilgrims has; wherefore it is, as you see, placed almost at the End of the Way, and so it standeth against us with the more Advantage. For when, thinks the Enemy, will these Fools be so desirous to sit down, as when they are weary; and at what Time so likely to be weary, as when they are almost at their Journey's End. Therefore, it is, I say

Their Endeavour is fruitless.
Prov. xxiii.
24, 25.

that the *Inchanted Ground* is placed so nigh to the *Land Beulah*, and so near to the End of their Race. Wherefore, let the Pilgrims look to themselves, lest it happen unto them, as it hath done to these, that, as you see, are fallen asleep, and none can awake them.

Then the Pilgrims desired with Trembling to go forward, only they prayed their Guide to strike a Light, that they might go the rest of their Way by the Help of the Light of a Lanthorn. So he struck a Light, and they went by the Help of that the rest of this Way, though the Darkness was very great.

The Children cry for Weariness.

But the Children began to be sorely weary, and they cried out unto him that loveth Pilgrims, to make their Way more comfortable. So by that they had gone a little farther, a Wind arose that drove away the Fog, so the Air became more clear.

Yet they were not off by much of the *Inchanted Ground*; but only now they could see one another better, and also the Way wherein they should walk.

Now when they were almost at the End of this Ground, they perceived that a little before them was a solemn Noise of one that was much concerned. So they went on and looked before them, and behold they saw as they thought, A Standfast Man upon his Knees, with Hands and Eyes lifted up, and speaking, as they thought, earnestly to one that was above: They drew nigh, but could not tell what he said; so they went softly, till he had done. When

he

The Pilgrim's Progress. 163

he had done, he got up, and began to run towards the Celestial City. Then Mr. *Great-heart* called after him, saying, So ho, Friend, Let us have your Company, if you go, as I suppose you do, to the Celestial City. So the Man stopped, and they came up to him. But so soon as Mr. *Honest* saw him, he said, I know *The Story of* this Man. Then said Mr. *Valiant-stand-fast*. *for-truth*, Prithce, Who is it? 'Tis one, said he, that comes from whereabouts I dwell, his Name is *Stand-fast*, he is certainly a right good Pilgrim.

So they came up to one another, and presently *Stand-fast* said to Old *Honest*, Father *Honest*, Are you there? Aye, said he, that I am, as sure as you are there. Right *Talk betwixt* glad am I, said Mr. *Stand-fast*, that him and Mr. I have found you on this Road. *Honest*. And as glad am I, said the other, that I espied you upon your Knees. Then Mr. *Stand-fast* blushed, and said, But why, D'd you see me? Yes, that I did, quoth the other, and from my Heart was glad at the Sight. Why, what did you think, said *Stand-fast*? Think, said Old *Honest*, What should I think? I thought we had an honest Man upon the Road, therefore should have his Company by-and-by. If you think not amiss, how happy am I! But if I be not as I should, 'tis I alone must bear it. That is true, said the other, but your Fear doth further confirm me, that Things are right between the Prince of Pilgrims and your Soul: For he saith, *Blessed is the Man that seareth always.*

*They found
him at Pray-
ers.*

thee, or how?

Standfast. Why, we are, as you see, upon the *Incanted Ground*; and as I was coming along, I mused with myself of what a dangerous Nature the

*What it
was that
fetched him
upon his
Knees.*

Road in this Place was, and how many that had come even thus far on Pilgrimage, had been here stopt, and been destroyed. I thought also of the Manner of Death, with which this Place destroyed Men. Those

that die here, die of no violent Dis-temper: The Death with which such do die, is not grievous to them. For he that goeth away in his Sleep, begins that Journey with Pleasure. Yea, such acquiesce in the Will of that Disease.

Hon. Then Mr. *Honest*, interrupting him, said, Did you see the two Men asleep in the Arbour?

Standfast. Aye, aye, I saw *Heedless* and also *Toobold* there; and for ought I know, that there they will be until they rot: But let me

Prov. x. 7. go on with my Tale: As I was thus musing, as I said, there was one in pleasant Attire, but Old, who presented herself unto me, and offer'd me three Things, to wit, her *Body*, her *Purse*, and her *Bed*. Now the Truth is, I was both weary and sleepy; I was also as poor as a Howlet, and that perhaps the Witch knew. Well, I repulsed her once and twice, but she put by my Repulses, and smiled. Then I be-

gan

gan to
all.
would
Happy
World
asked
Bubb
her,
her I
me,
with
prayer
just a
Way.
great
no G
in my
Ho
stay,
seen h
Sta
Ho
Dame
Sta
Ho
you a
Sta
her ve
Ho
Side,
Mone
Sta
while,
forth
Featur

The Pilgrim's Progress.

165

gan to be angry, but she matter'd that nothing at all. Then she made Offers again, and said, *If I would be ruled by her, she would make me Great and Happy.* For, said she, *I am the Mistress of the World, and Men are made Happy by me.* Then I asked her Name, and she told me, It was *Madam Bubble.* This set me farther from her, but she still followed me with *Madam Bubble's* Inticements. Then I betook me, as you see, to my Knees, and with Hands lifted up, and Cries, I prayed to Him that said He would help me. So just as you came up, the Gentlewoman went her Way. Then I continued to give Thanks for this great Deliverance; for I verily believe she intended no Good, but rather thought to make a Stop of me in my Journey.

Hon. Without doubt, her D. signs were bad. But stay, now you talk of her, methinks I either have seen her, or have heard some Story of her.

Stand. Perhaps you have done both.

Hon. *Madam Bubble!* Is she not a tall comely Dame, somewhat of a swarthy Complexion?

Stand. Right, you hit it, she is just such a One.

Hon. Doth she not speak very smoothly, and give you a Smile at the End of every Sentence?

Stand. You fall right upon it again, for these are her very Actions.

Hon. Doth she not wear a great Purse by her Side, and is not her Hand often in it, fingering her Money, as if it were her Heart's Delight?

Stand. 'Tis just so; had you stood by all the while, you could not more amply have set her forth before me, and have better described her Features.

H. 5.

Hon.

The Second part of

Hon. Then he that drew her Picture was a good Limner, and he that wrote of her said true.

Great-heart. This Woman is a Witch, and it is by Means of her Sorceries, that this

The World. Ground is enchanted: Whoever doth lay their Head down in her

Lap, had as good lay it down upon that Block over which the Axe doth hang; and whoever lays their Eyes upon her Beauty, are counted the Enemies of God. This is she that

J. m. iv. 14. maintaineth in their Splendour, all

1 John ii. 15. those that are the Enemies of Pilgrims. Yea, this is she that hath

bought off many a Man from a Pilgrim's Life.

She is a great Gossipper; she is always, both she and her Daughters, at one Pilgrim's Heels or another, now commending, and then preferring the

Excellencies of this Life. She is a bold impudent Slut; she will talk with any Man. She always laugheth poor Pilgrims to Scorn, but highly commends the Rich. If there be one cunning to get

Money in a Place, she will speak well of him from House to House; she loveth Banqueting and Feasting mainly well: She is always at one full Table or another. She has given it out in some Places,

that she is a Goddess, and therefore some do worship her. She has her Time and open Places in Cheating; and she will say and avow it, That

none can shew a Good comparable to hers. She promises to dwell with Childrens Children, if they will but love and make much of her. She will

cast out of her Purse Gold, like unto Dust in some Places; and to some Persons: She loves to be sought after, spoken well of, and to lie in the Bosoms of

Men. She is never weary of commending her

The Pilgrim's Progress. 167

Commodities, and she loves them most that think best of her. She will promise Crowns and Kingdoms, if they will but take her Advice ; yet many has she brought to the Halter, and Ten Thousand Times more, to Hell.

Stand. O ! said *Standfast*, What a Mercy is it that I did resist her ; for, Whither might she have drawn me.

Great. Whither ! Nay, none but God knows. But in general, to be sure she would have drawn thee into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition.

'Twas she that set *Absalom* against his Father, and *Jeroboam* against his Master. 'Twas she that persuaded *Judas* to sell his Lord ; and that prevailed with *Demas* to forsake the Godly Pilgrim's Life : None can tell of all the Mischief she doth ; she makes Variance betwixt *Rulers* and *Subjects* ; betwixt *Parents* and *Children* ; betwixt *Neighbour* and *Neighbour* ; betwixt a *Man* and his *Wife*, between a *Man* and *Himself*, and betwixt the *Flesh* and the *Spirit*.

Wherefore, good Master *Standfast*, be as your Name is, and when you have done all, *Stand*.

At this Discourse, there was among the Pilgrims a Mixture of Joy and Trembling ; but at length they broke out and sang :

What Danger is the Pilgrim in !

How many are his Foes !

How many Ways there are to Sin,

No living Mortal knows.

Some in the Dutch spinn'd are, yea, can

Lie tumbling in the Mire :

Some, tho' they shun the Frying-pan,
Do leap into the Fire.

After this I beheld until they were come unto the Land of *Beulah*, where the Sun shineth Night and Day. Here, because they were weary, they betook themselves a-while to Rest. And because this Country was common for Pilgrims, and be-

cause the Orchards and Vineyards that were there belonged to the King of the *Cœstial* Country, therefore they were Licensed to make bold

with any of his Things. But a little while soon refreshed them here; for the Bells did so ring, and the Trumpets continually sounding so melodiously, that they could not sleep, and yet they received as much Refreshing, as if they had slept their Sleep never so soundly. Here also the Noise of them that walked in the Street was, *More Pilgrims are come to Town.* And another would answer, saying, *And so many went over the Water, and were let in at the Golden Gate To day.* They would cry again, *There is now a whole Legion of Shining Ones just come to Town;* by which we know there are more Pilgrims upon the Road, for here they are come to wait for them, and to comfort them after their Sorrows. Then the Pilgrims got up, and walked to and fro; but how were their Eyes filled with *Cœstial* Visions! In the Land they heard nothing, saw nothing, felt

Death bitter
to the Flesh,
but sweet to
the Soul.

nothing, smelt nothing, tasted nothing, that was offensive to their Stomach or Mind; only, when they tasted of the Water of the River over which they were to go, they thought that it tasted a little Bit-

terish.

The Pilgrim's Progress.

16

erish to the Palate, but it proved sweet when it was down.

In this Place there was a Record kept of the Names of them that had been Pilgrims of Old, and a History of the famous Acts that they had done: It was here also much discoursed, how the River to some has its Flowings, and what Ebbings it has had while others have gone over. It has been in a Manner dry for some, while it has overflowed its Benks for others.

*Death hath
its Ebbings
and Flowings,
like the Tide.*

In this Place the Children of the Town would go into the Flower-Gardens, and gather Nougats for the Pilgrims, and bring them to them with Affection. Here also grew *Campfire* and *Spikenard*, *Saffron*, *Callamus*, and *Cinnamon*, with all its Trees of *Frankincense*, *Myrrh*, and *Aloes*, with all chief Spices. With these the Pilgrims Chambers were perfumed while they staid here; and with these were their Bodies anointed, to preserve them to go over the River, when the Time appointed was come.

Now while they lay here, and waited for the good Hour, there was a Noise in the Town, That there was a Post come from the Celestial City, with Matters of great

importance, to one *Christiana*, the Wife of one *Christian*, the Pilgrim: *A Messenger of Death sent to Christiana.*

So Enquiry was made for her, and the House was found out where she was. So the Post presented her with a Letter: The Contents were, *His Message.*
Hail, good Woman! I bring thee Tidings, that the Master calleth for thee, and expecteth that thou shouldest stand.

in his Presence, in Cloaths of Immortality, within these Ten Days.

When he had read this Letter to her, he gave her therewith a sure Token that he was a *True Messenger*, and was come to bid her make

How welcome Haste to be gone. The Token was, *Death is unto* An Arrow sharpened with Love, let easily into her Heart, which by Degrees wrought so effectually with her, that at the Time appointed she must be gone.

When *Christiana* saw that her Time was come, and that she was the first of this Company that was to go over, she called for Mr. *Great-heart* her Guide, and told him how Matters were. He told her, He was heartily glad of the News, and could have been glad had the Post come for him.

Her Speech Then she desir'd he would give Advice to the Guide. how all Things should be prepared for her Journey.

So he told her, saying, Thus and thus it must be, and we that survive will accompany you to the River-side.

Then she called for her Children, and gave them her Blessing, and told them, That she had read with

To her Children. Comfort, the Mark that was set in their Foreheads, and was glad to see them with her there, and that they had kept their Garments so White.

Lastly, She bequeathed to the Poor that Little she had, and commanded her Sons and Daughters to be ready against the Messenger should come for them.

When she had spoken these Words to her Guide and to her Children, she called for

To Mr. Valiant. Mr. *Valiant-for-Truth*, and said unto him, Sir, You have in all Places shew'd

The Pilgrim's Progress. 171

shewed yourself True-hearted, be faithful unto Death, and my King shall give you a Crown of Life. I would also intreat you to have an Eye to my Children; and if at any Time you see them to faint, speak comfortably to them. For my Daughters, my Sons Wives, they have been faithful, and a fulfilling of the Promise upon them will be their End. Then she gave Mr. Standfast a Ring.

To Mr. Standfast.

Then she called for Mr. Honest, and said of him, *Behold an Israelite indeed, in whom is no Guile!* Then said he, I wish you a fair Day, when you set out for Mount Zion, and shall be glad to see that you get over the River dry-shod. But she answer'd, Come wet, come dry, I long to be gone; for however the Weather is in my Journey, I shall have Time enough when I come there, to sit down and rest me, and dry me.

To Mr. Honest.

Then in came that good Man, Mr. Ready-to-halt, to see her. So she said to him, Thy Travel hitherto has been with Difficulty, but it will make thy Rest the sweeter. But watch and be ready; for at an Hour when you think not, the Messenger may come.

To Mr. Ready-to-halt.

After him came in Mr. Despondency and his Daughter *Much-afraid*, to whom she said, You ought with Thankfulness, for ever to remember your Deliverance from the Hand of Giant Despair, and out of Doubting-Castle. The Effect of that Mercy, that you are brought with Safety hither. Be ye watch-

To Mr. Despondency and his Daughter.

ful, and cast away Fear ; be sober, and hope to the End.

Then she said to Mr. *Feeble-mind*,
To Mr. Thou wast deliver'd from the Mouth
Feeble-mind. of Giant *Slaygood*, that thou might-
 est live in the Light of the Living,
 and see the King with Comfort : Only I advise thee
 to repent of thy Aptness to fear and doubt of his
 Goodness before he sends for thee ; lest thou should-
 est, when he comes, be forced to stand before him
 for that Fault with Blushing.

Now the Day drew on that *Chri-*
Her last Day, *stiana* must be gone. So the Road
and manner of was full of People to see her take
Departure. her Journey. But behold all the
 Banks beyond the River were full
 of Horses and Chariots, which were come down
 from Above, to accompany her to the City-Gate.
 So she came forth, and entered the River, with a
 Beckon of Farewel, to those that followed her to
 the River-side. The last Words that she was heard
 to say, were, *I come, Lord, to be with Thee, and bless*
Thee.

So her Children and Friends returned to their
 Place, for those that waited for *Christiana* had car-
 ried her out of their Sight. So she went and called,
 and entred in at the Gate, with all the Ceremonies
 of Joy, that her Husband *Christian* had entred with
 before her.

At her Departure the Children wept. But Mr.
Great-heart and Mr. *Valiant* play'd upon the well-
 tun'd Cymbal and Harp of Joy. So all departed to
 their respective Places.

The Pilgrim's Progress. 173

In Process of Time, there came a Post to the Town again, and his Business was with Mr. Ready-to-halt. So he enquired him out, and said *I am come to thee, in the Name of him whom thou hast loved and followed, though upon Crutches. And my Message is to tell thee, That he expects thee at his Table to Sup with him in his Kingdom, the next Day after Easter: Wherefore prepare thyself for thy Journey.* Mr. Ready-to-halt Summoned.

Then he also gave him a Token that he was a Messenger, saying, *I have broken the Golden Bowl, and loosed the Silver Cord.*

After this Mr. Ready-to-halt called for his Fellow Pilgrims, and told them, saying, *I am sent for, and God shall surely visit ye also.* So he desired Mr. Valiant to make his Will. And because he had nothing to bequeath to them that should survive him, but his Crutches and his good Wishes, therefore thus he said, *These Crutches I bequeath to my Son that shall tread in my Steps, with an Hundred warm Wishes, that he may prove better than I have been.*

Then he thanked Mr. Great-heart for his Conduct and Kindness, and addressed himself to his Journey. Now when he came to the Bank of the River, he said, *Now I shall have no more need of these Crutches, since yonder are Chariot and Horses for me to ride on.* The last Words he was heard to say, were, *Adieu my Life.* So he went his Way.

After this Mr. Feeble-mind had Tidings brought him, that the Post sounded his Horn at the Chamber-Door. Then he came and told him, saying, *I am come to tell thee that my Master hath need of thee, and that in a very little Time thou must behold his Face.* in

in Brightness. And take this for a Token of the Truth of my Message: *Those that look out at the Windows shall be darkened.*

Then Mr. Feeble-mind called for his Friends, and told them what Errand had been brought unto him, and what Token he had received of the Truth of the Message. Then said he, Since I

He makes his Will. *have nothing to bequeath to any, to what Purpose should I make a Will? As for my Feeble-mind, that I will leave behind, for that I have no need of it in the Place whither I go, nor is it worth bestowing upon the poorest Pilgrim: Wherefore, when I am gone, I desire that you Mr. Valiant would bury me in a Dunghill.*

This done, and the Day being His last Words. *come in which he was to depart, he entred the River as the rest.* His last Words were, *Hold out with Faith and Patience.* So he went over to the other Side.

When Days had many of them passed away, Mr. Despondency was sent for; for a Post was come, and brought this Message to

Mr. Despondency. *him, Trembling Man! These are to summon thee to be ready with the King by the next Lord's Day, to shout for Joy for thy Deliverance from all thy Doubtings.*

Then said the Messenger, That my Message is true, take this for a Proof. So he gave him

Eccles. *Grazz-hopper to be a Burthen unto him.* Now Mr. Despondency's Daughter *xxi. 5. His* whose Name was *Much-afraid,* said when she heard what was done, *That* she would go with her Father. *The*

Mr.
my D
how t
Comp
our D
no M
of ou
know
selves
are G
gan to
after.
tainm
Door
W
they
Word
Farew
Daugh
singing
Th
was a
Honest
and d
Lines
ready
self
House.
M flag
of My
Mr. P
them,
Honest
or be
gon

The Pilgrims Progress.

175

Mr. Despondency said to his Friends, Myself and my Daughter, you know what we have been, and how troublesome we have behaved ourselves in every Company. My Will, and my Daughter's is, that our Desponds and slavish Fears, be by no Man ever received, from the Day *His Will.* of our Departure, for ever; for I know that after my Death, they will offer themselves to others. For, to be plain with you, They are Guests which we entertained when we first began to be Pilgrims, and could never shake them off after. And they will walk about and seek Entertainment of Pilgrims, but for our Sakes shut the Door upon them.

When the Time was come for them to depart, they went to the Brink of the River. The last Words of Mr. Despondency were, *Farewel Night; Welcome Day.* His *His Words.* Daughter went through the River singing, but none could understand what she said.

Then it came to pass a while after, that there was a Post in the Town, that enquired for Mr. Honest. So he came to the House where he was, and delivered into his Hands these

Lines: *Thou art commanded to be ready this Day seven-night to present thyself before the Lord at his Father's House.* And for a Token that my M. flage is true, *All the Daughters of Musick shall be brought low,* Then

Mr. Honest
Summoned.

He makes
no Will.

Ecc. xxii. 14.

Mr. Honest called for his Friends, and said unto them, *I die, but I shall make no Will. As for my Honesty, it shall go with me; let him that comes after be told of this.* When the Day that he was to

gone was come, he addressed himself to go over the

the River. Now the River at at Time overflowed the Banks in some Places ; but Mr. *Honest* in his Life-time had spoken to one *Good-Conscience*

Good-Conscience helps Mr. Honest over the River.

to meet him there, the which he also did, and lent him his Hand, and also helped him over. The last Words of Mr. *Honest* were, *Grace Reigns* : So he left the World.

After this
Mr. Valiant-for-truth Summoned.

Eccles. xii. 6.

'twas noised Abroad, that Mr. *Valiant-for-truth* was taken with a Summons by the same Post as the other ; and had for this a Token that the Summons was true, *That his Pitcher was broken at the Fountain.* When he understood it, he called for his Friends, and told them of it. Then said he, *I am going to my Father's, and tho' with great Difficulty I got hither, yet now I do not repent me of all the Trouble I have been at, to arrive where I am. My Sword I give to him that shall succeed me in my Pilgrimage, and my Courage and Skill to him that can get it : My Marks and Scars I carry with me, to be a Witness for me that I have fought his Battle, who will now be my Rewarder.* When the Day that he must go hence was come, many accompanied him to the River-side, into which as he went, he said *His last Words. Death, where is thy Sting ! And as he went down deeper, Grave, where is thy Victory !* So he passed over, and all the Trumpets sounded for him on the other Side.

Then there came forth a Summons for Mr. *Standfast*. This Mr. *Standfast* was he that the Pilgrim found upon his Knees in the *Enchanted Ground.* And the Post brought him open in his Hands. The Con

Mr. Standfast Summoned.

Summoned.

Summoned.

Summoned.

Summoned.

Summoned.

Summoned.

tent
of
he so
was
need
Mef
the
brok
led t
their
Alth
Con
the
me.
left
Chil
Retu
retu
may
that
quai
me.
happ
the
am
and
dren
wha
gone
mily
of w
adve
V
der,
awa

The Pilgrim's Progress. 177

tents whereof were, *That he must provide for a Change of Life, for his Master was not willing that he should be so far from him any longer.* At this Mr. Standfast was put into a Muse: Nay, said the Messenger, you need not doubt of the Truth of my

Message; for there is a Token of the Truth thereof, *The Wheel is broken at the Cistern.* Then he called to him Mr. Great-heart, who was

Eccl. xii. 6.
He calls for Mr. Great-heart.

their Guide, and said unto him, Sir, Altho' it was my Hap not to be much in your good Company in the Days of my Pilgrimage, yet since the Time I knew you, you have been profitable to me.

When I came from Home, I left behind me a Wife and five small Children; let me intreat you at your Return (for I know that you go and

His Speech to him,

return to your Master's House, in Hopes that you may be a Conductor to more of the Holy Pilgrims) that you send to my Family, and let them be acquainted with all that hath, and shall happen unto me. Tell them moreover of my

happy Arrival at this Place, and of the present blessed Condition that I am in. Tell them also of *Christian*

His Errand to his Family.

and *Christiana* his Wife, and how she and her Children came after her Husband. Tell them also of what a happy End she made, and whither she is gone. I have little or nothing to send to my Family, except it be my Prayers and Tears for them, of which it will suffice if you acquaint them, if peradventure may they prevail.

When Mr. Standfast had thus set Things in Order, and the Time being come for him to haste him away, he also went down to the River. Now there

was a great Calm at that Time in the River ; wherefore Mr. *Stand-fast*, when he was about half Way in, stood a while, and talked to his Companions that waited upon him thither ; and he said, This River has been a Terror to many ; yea, the Thoughts of

His last Words. it also have often frightened me ;
Job iii. 17. now methinks I stand easy, my Feet are fixed upon that on which the Feet of the Priest that bare

the Ark of the Covenant stood, while *Israel* went over the River *Jordan*. The Waters indeed are to the Palate bitter, and to the Stomach cold ; yet the Thoughts of what I am going to, and of the Conductor that waits for me on the other Side, doth lie as a glowing Coal at my Heart.

I see myself now at the End of my Journey ; my toilsome Days are ended : I am going to see that Face that was spit upon for me.

I have formerly lived by Hear-say and Faith ; but now I go where I live by Sight, and shall be with him in whose Company I delight myself.

I have loved to hear my Lord spoken of ; and where-ever I have seen the Print of his Shoe in the Earth, there have I coveted to set my Foot on.

His Name has been to me as a *Civet-Box* ; yea, sweeter than all Perfumes. His Voice to me has been most sweet ; and his Countenance I have more desired than they that have most desired the Light of the Sun : His Words I did use to gather for my Food, and for Antidotes against my Faintings. He hath held me, and hath kept me from my Iniquities yea, my Steps have been strengthened in his Way.

Now, while he was thus in Discourse, his Countenance changed, his *Strong Man* bowed under him and after he had said, *Take me, for I come unto thee* he ceased to be seen of them.

The Pilgrim's progress. 179

But glorious was it to see, how the open Region was filled with Horses and Chariots, and with Trumpeters, and Pipers, with Singers, and Players on Stringed Instruments, to welcome the PILGRIMS as they went up, and followed one another in at the Gate of the Beautiful City.

As for *Christiana's* Children, four Boys that *Christiana* brought, with their Wives and Children, I did not stay where I was till they were gone over. Also since I came away, I heard one say, that they were yet alive, and so would be for the Increase of the CHURCH in that Place where they were for Time.

Shall it be my Lot to go that Way again, I may give those that desire it, an Account of what I here am silent about: Mean Time, I bid my Reader

FAREWELL.

F I N I S.





*BOOKS Printed for, and Sold by W. Johnston
at the Golden-Ball, in Ludgate-Street.*

THE *Progress of Sin*: Or, *The Travels of Ungodliness*; wherein the Pedigree, Rise, (or Original) Antiquity, Subtilty, Evil Nature, and Prevailing Power of Sin is fully discovered. In an Apt and Pleasant Allegory. Together with the great Victories he hath obtained, and the Abominable Evil he hath done to Mankind, by the Help of the Devil in all his Travels, from the Beginning of the World to this very Day. Also the Manner of his Apprehension, Arraignment, Tryal, Condemnation, and Execution. By *Benjamin Keach*, Author of the *Travels of True Godliness, War with the Devil, and Zion in Distress*. The Fourth Edition, Corrected with some Additions by the Author.

THE *Devout Companion*; being *Prayers and Meditations* for every Day in the Week: And for several Occasions, Ordinary and Extraordinary. The Twenty-Fifth Edition.

THE *Protestant Crumbs of Comfort*: Containing
I. Prayers and Meditations; with Ejaculations for every Day, in the Week, and other Occasions.
II. A Thanksgiving for Deliverance from Popish Tyranny, and Arbitrary Power. III. The Rebellion in Ireland, and the Downfall of Rome. IV. Advice to the Besieged in Londonderry, under that Reverend Divine, and Valiant Commander, Colonel George Walker. The Forty-Fourth Edition. Illustrated with a New Set of PICTURES, suitable to each Occasion.